

FOUR
SERMONS

Preached upon
Solemne Occasions.

24

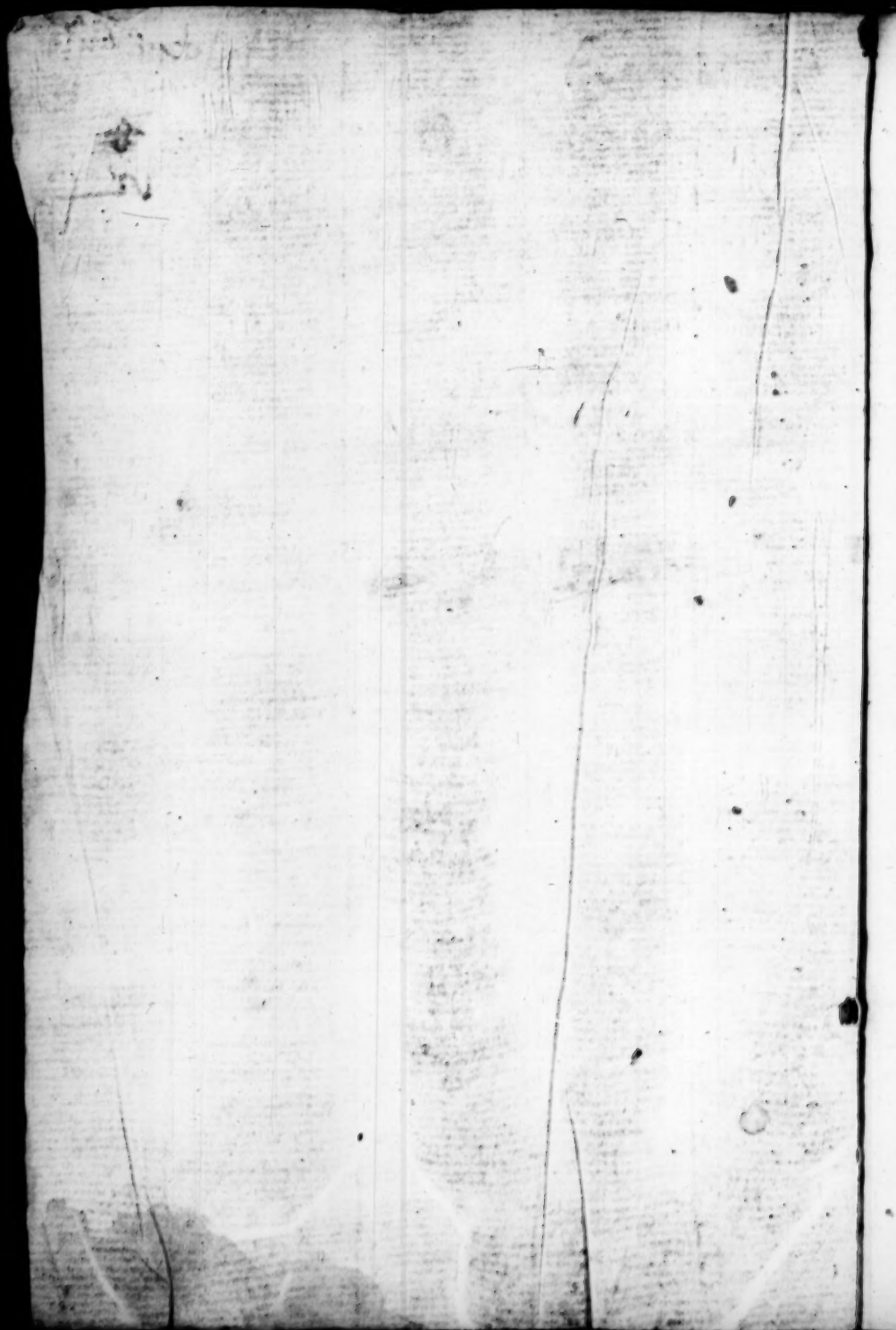
- I. *The Troubler of Israel.*
- II. *The Righteous Mans Concern for the Churches Misery.* } Preached before the Judges.
- III. *Cæsars due Honour, Preached before the Mayor and Aldermen of Leicester, May 29. 1669.*
- IV. *Dauids Work and Rest, Preached before the Election of the Mayor.*

By *Tho. Stanhope A. M. Vicar of St. Margarets in Leicester.*

L O N D O N,
Printed for Henry Brome, at the Gun, at the West
End of St. Pauls, 1670.

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Solemn Occasions

I. The Jubilee Year, 1800.
II. The Religious Maxims, selected for the
consideration of the Clergy, 1800.

III. The Jubilee Year, 1800, Preached for
the Clergy and Ministers of
the Church, May 20, 1800.

IV. The Jubilee Year, 1800, Preached
before the Election of the Mayor.

By The Reverend A. M. West of St.
Margaret in Leicester.

L O N D O N
Printed for Henry Bohn, at the Office of the
Editor of St. Paul's, 1800.

1800





To the Right Reverend Father
in God,

WILLIAM

Lord Bishop of

LINCOLNE.

My Lord,



These Sermons now published, do (pardon the expression) challenge your Lordships Name to be præfixed before them, as yours in point of Right. They were

A 3

preached

The Epistle

preached in your Diocese, where I now reside; and are the First-Fruits of my poor Labours exposed to the World, and upon that score, ought to be offered into your Lordships Hands. It is not a curious Itch of Popular Applause which hath drawn me into Print, (I could never fancy any thing of mine deserved any Persons notice.) Nor will I alleadge the Importunity of Friends as a Ground of this Undertaking; (though sometimes sufficiently solicited.) But to say truth, The Auditors were so ingenuous as favourably to accept them when Preached, which makes me hope they may be serviceable from the Press, as they seemed to be from
the

Dedictory.

*the Pulpit. Such as they are , I
humbly present them to your Lord-
ship , as a real Testimony how much
I am*

My Lord,

Your Lordships most faithful
Servant,

Leicester Novem. 9.

1669.

Tho. Stanhope.

Dictionary.

the Public. Such as they are, I
think, I have to your Lord-
ship, and I am very much

I am

My Lord,

Your Lordship's most faithful
servant

Richard Boscawen

Your Son

THE
TROUBLER
OF
ISRAEL:
A
SERMON

Preached before the Judges at
St. *Maries* Church in *Leice-*
ster, *March*, 18. 166 $\frac{8}{9}$.

By *Tho. Stanhope* A. M. Vicar of St.
Margarets in *Leicester*.

THE
FOLLOWING

ARE THE
RESULTS

OF THE
EXPERIMENT

CONDUCTED
ON THE

23rd of May 1881
at the
University of Cambridge

By
J. J. THOMSON



The Troubler of ISRAEL.

1 Chronicles. 2. 7.

Achar the troubler of Israel, who transgressed in the thing accursed.



When Reuben by default, forfeited the right of first-born, that privilege was shared between Joseph and Judah. Gen. 43. Joseph had the double portion, Judah 22. the dominion over his Brethren for the Gen. 47.8. Scepter was not to depart from him, nor a Law-giver from between his feet, until

Shiloh came. His Tribe therefore hath the first place among the twelve, where the Israelitish pedigree is drawn down from Adam, to the times of Ezra; who (if not the Author of) may well be conceived an additional supplier to this Book. Three Sons he had by Shuah, but his Family multiplied most by Pharez and Zarah, begotten upon Tamar, one of the four wicked women, mentioned by St. Matthew in our Saviours Genealogy, to shew that descending from, he came to save sinners. And the Progeny of these is slightly passed over with a bare naming, till Achar comes in play; whose life being more notorious, his Character is delivered

The troubler of Israel.

more at large. Achar, the troubler of Israel, who transgressed in the thing accursed.

If the Judge be set upon the Bench, 'tis no marvel to see a Prisoner at the Bar. You (my Lords) appear by this solemnity, ready to sit upon your Judgement-seat; my Text presents a Malefactor to be tried, and draws an Indictment against him: wherein after the usual form, you may please to observe, 1. His Name, 2. His Crime. His Name Achar. His Crime declared more generally, more particularly. More generally; He was the troubler of Israel: More particularly; He transgressed in the thing accursed.

1. His Name. Achar, saith the Text; Achan, saith the Book of Joshua. An easie alteration by only changing the last Letter, to express the evil ensuing upon his Wickedness, Nabal is his Name, and folly is with him, so the Scripture of that sottish dolt. Achar is his name and trouble comes by him. עָכָר עֹכֵר. Gods Spirit loves sometimes to be Rhetorical. Πορεια πνευμα, φέρει φέρει, αὐωωίτες αὐωωίτες, within 3 verses together. גִּלְגָּל.

Rom. i.

29.--31.

גִּלְגָּל יָלָה Gilgal shall go into Captivity, Amos 5. 5. Once more out of either Testament. Fear, the pit and the snare are upon thee, Isai. 24. 18. פֶּחַח פֶּחַח פֶּחַח Nor to think of himself more highly than he ought to think, but to think soberly. Μὴ ὑμπερβαίνειν παρ' ὃ δέῃ σεβειν, ἀλλὰ σεβειν οἷς τὸ σκεπτεσθαι. Rom. 12. 3. With several such Paranimasia's. Nor are we Ministers always blameworthy, if scattering some Flowers of Elegancy in our Sermons. Discourses from the Pulpit, may as well be nauseous when slovenly worded, as when starckedly delivered. All men have not the Gift of neat Elocution; where God hath bestowed it, why may it not be employed to take mens ears for the gaining their souls?

But to leave this Criticisme, The Person was Achar,
Great-

The troubler of Israel.

5

Great-granchild to the Son of Judah, descended from Jacob, who as a Prince had power with God, and with men and prevailed. Piety we see, is not hereditary. Men may bequeath Lands, and Houses, and Goods; but they cannot draw a Conveyance of Grace. We may from our Parents derive the Features of their Faces, not the Endowments of their Souls. *Fiunt Christiani non nascuntur.* For being men, we thank our fathers on earth, for being Christians, we thank our Father in Heaven. Who knows not that faithful Abraham begat a scoffing Ismael? that from Holy Isaac proceeded a prophane Esau? David, the man after Gods own heart, saw among his Children a rebellious Absalom, and an aspiring Adonijah. Yea, Elies Sons (though he a religious Priest) were sons of Belial, and through their sin, men abhorred the offering of the Lord. Look among the Kings of Judah, at an exact checker-work in four immediate Successions. Uzziah is followed with a good Jotham, that Jotham with a wicked Abaz, that Abaz with a pious Hezekiah, that Hezekiah with a notorious Manasseb. So free are the dispensations of Grace, without confinement to places or families. Our vertuous Progenitors could not entail Holiness upon their Posterity. All are not Israel, that are of Israel: neither. because they are the seed of Abraham, are they all children. As Jeroboams wicked house may yield one in whom is found some good thing towards God: so from the root of Jacob, may grow such a luxuriant putrified branch, as this Person in the Text, Achar, the troubler of Israel.

But as he derived his pedigree from Jacob, so from the first house of his race, the eminentest of the Tribes, that of Judah. On whom Father Israel bestowed the ruling-power, as his death-bed Legacy: thy Fathers children shall bow down unto thee. A Tribe appointed by

Gen. 32.
28.

Tertull. A-
polo. cap.
18.

Acts 13.
22.

1 Sam. 2.
12. 17.

Rom. 9.6.
7.

1 Kings 14.
13.

Gen. 49.8.

Judg. i. 2. God as *Captain* over the rest in the *Canaanitish War*.
 A *Tribe*, out of which came his chosen *King David*,
 Heb. 7. 14. and afterwards *he* son of *David*, *Christ Jesus* our Sa-
 viour. Hereby *ennobled* above them all, like the *Lion*
 (its *ensign* of honour) above the *beasts* of the field. Great
 men are not always good, nor can the best *extraition*
 warrant the best condition. Especially of late, *sinning*
 is become a piece of *gallantry*, and our *Age* hath
 brought it into a great deal of *credit*. Formerly per-
 haps the son of a *King* might rebel against his father;
 now he is a *puisny* in *wickedness* that dares not draw
 sword against his *Sovereign*. In *Moses* his time a *Korah*
 would engage against *King* and *Priest*; but the *rable*
 in our days have learnt to *be*tor out both *Prince* and
Prelate, and force them to compliance by *seditious in-*
mults. They that are drunk are drunk in the night, saith
 the *Apostle*, 1 *Thessal.* 5. 7. Now 'tis *gentile* to *stagger*
 at the *Mid-day Sun*, and he is a *bungler* in his art
 that is *sober* at *Noon*. One *Achan* under *Joshua*, might
 plunder at the *siege* of *Jericho*: but he is no body with
 us, who fills not his house with the goods of his brethren;
 or the spoils of the *Temple*. I would these faults were
 only to be imputed to the *meaner sort*; that persons of
 quality might acquit themselves from the least suspicion
 of being guilty. But alas! the very *Tribe* of *Judah* is
 corrupt, the honour of our *Nation* is too much *stained*,
 and they that should defend their *Nobility*, by vertue
 do frequently prostitute it to the *grossest vices*. Not that
 I charge this upon all *Gentlemen*; God forbid! We
 know there are some whose spirits are more raised:
 whose *ingenuity* seems to admit a *soyle* with, or give
 countenance to any open *wickedness*. And (God be
 blessed) this *Countrey* wants not its share of such ex-
 cellent men. But sure *impiety* was never so generally fa-
 voured

oured by Great ones, nor the commission of sin so much in fashion as now it is. We are fallen into the licentious times of the World. *Quicquid libet, licet*. And when so many Achars are abroad, no marvel if they prove pestilential to the Kingdome. Such men carry trouble in their Name, and the troublers of the Country shall be their Character; Achar the troubler of Israel: Which leads me from the Malefactor, to 2. His Indictment, and therein to the First Branch of the Second General.

1. The troubler of Israel. The Scripture useth not to complement with sinners. When the World dares not open its mouth, and a carnal friend layes his finger on his lips, Gods word will speak plainly. The greatest shall have no better than they deserve, and the meanest shall not want their just commendation. A charity of two mites shall be recorded from a Widow. A box of oyntment shall be known through the World, if brought by Mary Magdalen to her Saviour: and the poor Samaritan shall be registred in Gods volumn, for well entertaining her guest Elijah. This may encourage us to do good. But on the contrary, if we deviate from the pathes of righteousness, if we stain our souls with impiety, no marvel if our Names be blotied with disgrace. Great sinners (though eminent in the World) have not escaped their ~~stigma~~, their brands of infamy: Witness Abah, and Abaz, and Manasseh. The first is said to sell himself to do wickedness. The second is mentioned in a strange phrase: This is that King Ahaz. And the third could not readily deserve above what he had: be made Judah to do worse than the Heathen, whom the Lord cast out before the children of Israel. Adde to these, Jeroboam, constantly named with this scurvy addition, who made Israel to sin: And withal remember what Achar is stiled in the Text, Achar, the troubler of Israel.

The troubler of Israel.

Methinks the very odium cast upon sinners should make us *averse* to the Commission of sin. Were it a thing would render us *honourable* in the World, would it perfume our memories in the nostrils of men, and make them *fragrant* to future generations; we might have some encouragement to court and embrace it. But quite otherwise: It layes a *blemish* upon our greatest glory, it renders us *despicable* in the eyes of God, it soils our very ashes in the grave, and causeth our names to rot upon the earth: enough to stir up our hatred unto, and resolutions against it. Especially, You the Worthies of the County, Stain not the goodness of your Birth, with the badness of your lives. Sin is *discreditable* in any, most in Gentlemen. They were grievous times of which Salvian complained, *Volunt sibi id Majores quasi privilegium vendicare, ut jure suo crimina committant.* The Nobles of that Age pleaded a privilege to act wickedness, as a piece of State. May that strange spirit never disturb our Generation, nor make the least essay upon our Gentry. Do you therefore *prop* your Honourable Title by *Vertuous Actions*, and uphold the *repute* of your Families by *exemplary goodness*. This will endear you to all sober persons: This will prove a *blessing* to your Countrey, and perpetuate your fame beyond brass and marble; when the prophane and wicked shall have no better a remembrance than He in the Text, Achar, the troubler of Israel.

Salvian.
de Gubernat. Dei
lib. 3.

Troubler of Israel. The phrase relates to a passage in Joshua 7 25. *Why hast thou troubled us? the Lord shall trouble thee this day;* and that passage to a story recorded in the Chapter, take it briefly; when the *Israelites* besieged *Jericho*, God charged them to abstain from the plunder of the City. Achar transgressed the command, and the people (hitherto victorious) assaulting

The troubler of Israel.

9

faulting *Ai*, were repelled by the inhabitants of that v. 5.
 place, so that their hearts melted, and became as water.
Joshua their Leader, sensible of this disaster, pleads
 with God in an humble prayer. But the Majesty of
 Heaven was provoked; Divine Justice must be satis-
 fied. If *Israel* sin, why should not *Israel* smart? The
 Lord said unto *Joshua*, Get thee up, wherefore liest v. 10. 11.
 thou thus upon thy face? *Israel* hath sinned, therefore 12.
 they could not stand before their enemies. To evince the
 truth, all the Tribes must be assembled, that the Mis-
 faCTOR might be detected. What is the issue? A fatal it
 discovers *Achan* to be the man. *Joshua* arraigns him,
 he pleads guilty; the prize in his possession witnesseth
 against him; besides his own acknowledgement. The
 committing that sin caused the peoples defeat; and thus
 was *Achar* the troubler of *Israel*.

What misery may One mans sin bring upon a whole
 multitude? The Hebrewes call ungodly men פְּשָׁעִים.
 Those that be irreligious towards God, and debauched
 in their manners, are troublesome to the Common-
 wealth. If the World be a Sea, these raise the storms,
 which make our Voyage turbulent and unquiet. They
 want peace in themselves, and disturb the peace of their
 Neighbours; wresting Gods judgements out of his
 hands, and forcing his wrath upon the place of their
 abode. These Bees have their stings. These troubled Psal. 118.
 waters cast up their dirt. These thorns prick the fingers 12.
 of such as are about them. *Phineas* (as Ambassador) Isai. 57.
 expostulating with *Reuben* and *Gad* for their new-20. 5.
 framed Altar, fears their supposed sin would prove in-
 jurious to the whole multitude; it shall be, seeing ye
 Rebel to day against the Lord, that to morrow he will be
 wroth with the whole congregation of *Israel*, *Josh.* 22.
 18. Here was a case beyond fear, put out of doubt
 by

Eccles. 9. by the sad event. One sinner destroyeth much good : occasioneth much mischief. The whole army suffers by a particular person, Achar the troubler of Israel.

Rom. 3. 5. 6. What shall we say then? Is God unrighteous, that taketh vengeance? God forbid : But if one man sin and wrath come upon more, can this be reconciled with equity and justice? yes, well enough. Ahabs son may smart for Ahabs fault, the iniquity of the fathers may be visited upon the children. Chams curse may be entailed upon his posterity : nay, the Israelites may be beaten for Achazs transgression. Observe therefore that the Almighty proceeds otherwise in temporal than eternal punishments. The last come wholly and singly for our own impieties : The soul that sinneth it shall die. The first may overtake us for the impieties of others, but still with respect to our particular guilt. Thereby we are liable to the strokes of Divine vengeance ; onely an opportunity is taken to punish when some notorious offence is committed by another, our own wickedness is the impulsive cause deserving, theirs the occasion bringing down these judgements. A company of boyes by some untowardness displease their Master, but at present no noise is made of it: Their fellow-scholler runs into a fouler crime, and the Master layes hold of that season to correct them all. Had not this one boy done amiss ; all might possibly have escaped that whipping : yet is not the Master unjust, in taking so fair an occasion of giving them their deserts. Sic parvis componere magna solemus. The application of this simile is clear, I would it might affect our hearts as well as convince our understandings. God hath visited our Kingdom with heavy judgements ; An unnatural war broke out in its bowels, and the sword was made drunk with the blood of our Brethren : Mens rights were invaded by

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The troubler of Israel.

11

by the *Keepers of their liberties*. The Church was spoiled by pretended *Patrons of the state*: and the *Defender of the faith* murdered under disguise of securing Religion. The force of Law was interrupted by the violence of power, and some men would own no authority but what hung by their side. Whence came these troubles? from sin, without question. And though the best cannot excuse himself from contributing too much to the common calamities, (each one heaping fuel upon the fire) yet might we not plainly see there was a viperous brood among us, lay gnawing at their Mothers heart; Men who by heynous wickedness, became so many Achars, troublers of our Israel? In mercy to the land, a period was put to the dismal days. Heaven smiled upon us afresh: and the joy of our hearts was legible in the cheerfulness of our looks: when Church and State obtained a respite by the restoration of our Sovereign. But have not these Achars been at work again? Causes are best known by their effects, and those effects, have been felt to purpose. The sheathed Sword was drawn through the rage of our insulting adversaries. Nay the Almightyes Sword slew our people by thousands. Our Royal City became a burnt-offering: and as the dreadful pestilence swept away men from their dwellings: so the devouring fire swept away their dwellings from the surviving men. The inhabitants were reduced into dust, and their houses turned into ashes. Yet all this while God was just. But is it not time then to find out these disturbers of our peace, these occasioners of our troubles, these provokers of his wrath? They will soon be discovered upon a diligent enquiry. For therefore are they troublers because transgressors, Achar the troubler of Israel, who transgressed in the thing accursed. And thus I am come to the particular part of

The troubler of Israel.

of the indictment, *who transgressed in the thing accursed.*

2 A command (as you heard there was that no hand should be laid upon the spoile of Jericho: ye in any wise keep your selves from the accursed thing, lest ye make your selves accursed, when you take of the accursed thing, and make the camp of Israel a curse, and trouble it, Joth. 6, 18. It was the Almighty's charge; who not only prohibited the people from meddling, but reserved it for his own treasury. All the silver, and the gold and vessels of brass and Iron, are consecrated unto the Lord, they shall come into the treasury of the Lord v. 19. Achan through a greedy humour, disobeys, He saw, he coveted, he took a Babylonish garment, 200 shekels of silver, and a wedge of gold. These he hid, to pals undiscovered; and undiscovered he was, till the lot fell upon him: that lot extorts a confession from his mouth; the prize is found by the searchers of his tent and laid before the multitude. Whence we gather that this person was guilty of a double crime: Theft, and sacrilege. Theft, in taking what was not his own: Sacrilege, in taking what belonged unto God.

Theft, in taking what was not his own. It is one

Exod. 20. precept in the moral Law, Thou shalt not steal: the ground
15. whereof is a propriety given to every man in his own goods, to Keep and use them at his own pleasure. Nay,
17. the same God who hath tied up our hands from stealing, hath restrained our hearts from desiring: Thou shalt not covet thy neighbours house, nor anything that is his. He allows no grasping the possessions of our brethren, nor carving our selves a share of their wealth. We have nothing to do to leap into their houses, or seize upon their estates; yea we sin if our very riches be irregular, which sin will bring a disquietment upon our selves; for if Abab by force took Naboths vineyard, the threatenings

nings of God shall make him tremble : and occasion a trouble to the place where we live ; for if Achar steal he is the troubler of Israel, by transgressing in the thing accursed. Time was during the Gospels infancy, when all things were had without distinction. Neither said any man that ought of the things which he possessed was his own ; but they had all things common, Acts 4. 32. But as St. Hierome well ; *Distingue tempora & concordabunt scripturae* ; observe the difference of times, and no difference will be found in the scriptures. The persecuted believers were drawn to such exigence that for support of those professing the same faith ; there was need of sharing in the same possessions. Besides, the distribution they made was voluntary, not constrained : no force of Law compelled, but only freeness of heart enclined them. I add the owners of estates had then such a right, as admitted no dispute, till parted with by their own consent. They had (if the distinction may be pertinent) *jus ad rem*, they afforded their brethren *jus in re*. Whiles it remained, was it not thine own, and after it was sold, was it not in thine own power ? saith St. Peter to Ananias about the sale of his land, Acts 5. 4. But when those necessities were no longer pleadable ; when the Gospel, and its favourers began to flourish, this temporary community was turned out of doores ; mens rights and properties were not only preferred, but stricter enclosures made about them, by severe edicts of pious Princes, against all violence and theft, under grievous and heavy penalties : and stealing as a palpable breach both of Divine and Humane lawes, made the offender liable, not only to the wrath of God, but to the sentence of the Civil Magistrate : as before the Gospels publishings, such men escaped not a condigne punishment. We see it in the example before us ; Achar was
stoned

stoned, his stolen goods were burnt; because he transgressed in the thing accursed, the second Branch of his Crime.

2. *Sacrilege.* As he stole, so he stole from God, who had passed a consecration upon the goods of Jericho, and designed them for his own Exchequer. It is ill making too bold with the Almighty. If the Eagle snatch a coal from the Altar, in all likelihood she burns her nest; and if Achar be too busy with the baltowed spoil, it may bring a mischief upon his own head. Therefore (I presume) called the thing accursed, *ab effectu*, by laying him open to the curse of God, and to the vengeance of men. Nor can they who commit Achars fault expect any better than Achars reward. Will a man rob God? yet ye have robbed me: but ye say, wherein have we robbed thee? In Tithes and Offerings. Ye are cursed with a curse: for ye have robbed me, even this whole Nation, Mal. 3. 8. 9. And not without good ground. Things are commonly devoted to God *cum Anathemate*, with an *Anathema* against such as shall convert them to private uses; (We see it in the precedents of ancient Dedications) whereby he becomes strongly invested in the right to and possession of them: so that a sacrilegious person is not only a Thief in the highest degree, but a direct contemner of the eternal Majesty; who is neither so weak that he cannot, nor so tame that he will not punish the violations of his own interest. Those that would not believe have to their cost, experienced the truth hereof; and they who by such examples, will not be perswaded, shall hereafter pay at a dear rate for their incredulity. If they lose not their souls, (for repentance and restitution may secure them) yet many times they lose their estates: one generation often sees the beginning and
end

end of their wealth. *Sacrilegious gain* proves a Canker in the fairest Inheritance, and eats out the profit of our justest incomes. Nay, many times it costs men their lives. King Rufus his story need not be mentioned: there is an *authentick instance* in the Text, of one examined, convicted, condemned, and executed; Achar, the troubler of Israel, who transgressed in the thing accursed.

You have seen the prisoner arraigned, his Indictment drawn up with an account of the Crimes laid against him. But this Honourable Assembly challengeth some further tribute of duty, which shall be confined to the sands in the glass, for fear of interrupting the concerns of the Countrey.

And I hope the presumption will be pardoned, if my first address be made to your Lordships, whom God and his Vice-gerent have employed in this Circuit, to search out these Achars, who trouble our Israel. No hopes England should be a Land of Peace till it be a Land of righteousness. No thoughts it should be free from vexatious troubles, so long as it is full of notorious sinners. We humbly beseech your Lordships to knit your brows, to sharpen your tongues, severely to frown, strictly to chide, undauntedly to punish such wicked persons: yea though Achar-like, descended from the noble stock of Judah: well considering, that if Great men be not Suns to enlighten, they will prove Comets to infect their inferiours. Let not prophanness escape, though in a gentle habit, nor the rustling of an offenders Silks plead for an exemption from your just censure. He, whom you represent, is ἀποχωρησάντων, no acceptor of persons. And so shall you shew your selves Gods indeed, when thus taking pattern from God himself.

Nor do we question, but these Honourable, and
Worthy

The troubler of Israel.

Worthy Persons, Assistants on the Bench, will contribute their help to so pious a work. Besides those arguments which might be drawn from several Topicks, (and all of them sufficiently persuasive) Gods Glory, Religions Credit, your own Eternal Reputation; let the honour and safety of your Countrey prevail upon your generous spirits, which else must be sadly hazarded; (I had almost said utterly lost) for every Achar will be a troubler of Israel, if allowed to transgress in the thing accursed.

But before such men can fall under the Courts severity, I presume they must pass the test of, or at least be presented by the Grand Jury. And of those Gentlemen in the Name of God, I intreat this favour, that as the Countreys-eye, they will discover these offenders, who are like to prove the Countries trouble. 'Tis fit an employment of so so high importance, should be managed by persons of great worth: men of such sagacity, that Achar may not lurk in his Tent; and of such integrity, that neither his silver shekels, nor his wedge of gold may render him secure. This County is happy in the Gentries undertaking the toyle of this work, which indeed they are best to be concerned in. They need not fear the displeasure of a vicious Lord, or a malicious Neighbour, which strikes terror into the hearts of ordinary persons. They are out of the reach of these promises and threats, which will either allure or terrifie inferiours. And such (I hope) will be employed in the business of this Assizes; impartial representatives of (Achars) faults; theft and sacriledge. Theft; that men may enjoy what God and the Laws have made their own: that their estates be not seized, nor their just interests exposed to the rapacious hands of Thieves and Robbers. And truly (Gentlemen) there

is another *theft* might be worth your considera-^{Theologi}
tion, the stealing from a man his good Name and ^{destratio-}
Credit: Reputation is one of the greatest blessings ^{non furto}
upon earth, which if once assailed, the Scars ^{pejorem}
thereof are carried to our Graves. That Hellish ^{statuunt;}
Politician was too cunning in his Maxime, Calu-^{neria al}
mniare audacious, aliquid adhibebit: Strike home in ^{restitutio-}
your slander, and if the blow do not kill, be sure ^{nem, latro}
it will wound. It is certain our laws have provi-^{scil. et de-}
ded against this evil, it is your care the offenders ^{trahit;}
be known. ^{sed multis}

But when God is engaged as well as man, your ^{facilis fac-}
diligence must be singular to vindicate him True, ^{tis sit pro}
he is a patient in every Crime, (as all sins strike ^{furto}
against his law) but more especially in some than ^{quam de-}
in others; and in none more than this of Sacri-^{trahione;}
ledge. A word of as large a comprehension, as the ^{quia in illo}
thing is of a pestilent nature. It is usually recko-^{quantitas}
ned of three sorts; with relation to things, to ^{damni}
places, and to persons. The last Ages have had ^{cognosci et}
Wide throats, and greedily swallowed many holy ^{estimari}
Mansels. What is past lies not within your power ^{potest, in il-}
to remedy; but if any ravenous Hurpie be fasten-^{la non po-}
ing upon that which remains, be so just to God ^{test. Episc.}
to beat him off, and pluck it out of his Claws: ^{Davenant}
Secure his Portion, and rest satisfied he will secure ^{in Coloss.}
your estates. Cast an eye upon the Holy places, suffer ^{cap. 1. v. 7}
not our Churches to be excommunicated, nor our ^{Machia-}
Congregations to be gathered into Barns, whilst the ^{vel.}
Houses of God stand too too empty: Certainly there is a ^{Aquin 2.}
relative holiness in them, by their solemn dedication ^{2. qn. 99.}
to Gods service: if so, this offence is Sacrilege, un-^{Art. 3. 14}
less Aquinas was mistaken, by whom it is defined, ^{conc.}

Aquin. 2. Sacre rei violati, and that violatio interpreted by
2. 2. 99 quacuncue irreverentia. But the Schools agree, the
Art. 1. heinousst Sacriledge is against a Person, and what
resp. ad person greater than God? All holy things chal-
arg. 3. lenge a reverence by Vertue of their holiness, He
Graviss molt of all who hath stiled himself glorious in ho-
peccatum linefs. Do not thou overlook any thing which
est sacrile- may reflect upon Him. If you find that his Name be
gium quod blasphemed, that his word be profaned, that his
peccatur Ordinances be contemned, that his day be un-
contra per- hallowed (and alas! these sins are too common a-
sonam sa- mong us) for Gods sake let them not escape an
cram, especiall remark from you, nor the offenders some se-
quam quod verious rebukes from your Lordships. Pardon my
peccatur zeal in these passionate wishes; Gods honour must be
sonira lo. regarded it ever we expect to be happy.

Aquin. 2. I fear being tedious, and therefore will con-
2 qu. 99. tract. May all who are concerned in the affairs
Art 3. of these days, either as Jurors, or Witnesses, be-
Exod. 15. ware of Achars faults. If once forsworn, you are
11. guilty of them both. In case you are employed
 between party and party, you rob your neighbour of
 his goods, either by procuring or confirming an un-
 just title. If between the King and the priso-
 ners, you either rob your Sovereign of a subject by
 condemning the innocent, or you steal from justice by
 acquitting the guilty. Besides God hath stamped
 holiness upon an Oath. Therein men use his name,
 they call him to witness the truth of their words;
 therefore Perjury is a branch of Sacriledge, and as
 such it shall be rewarded; for the Lord will not
 hold him guiltless, that taketh his Name in vain.

Once more I return to your Lordships, and present
 Achar not as standing at the Bar, but as lying in
 his

his Prison. Places of that nature were certainly designed to be houses of instructions, as well as of correction: that however the body might suffer, the soul might be bettered: that however the guilty might smart for their faults before men, they might be drawn to repentance before God. That if the Crimes they committed deserved death, helps might not be wanting to prepare them for it: and if through the laws clemency, they came off with life, their former restraint might be a daily Monitor to warn them against such ungodly courses. But experience proves Goals are Goals in a double sense; fellows are held as fast in the fetters of sin, as in the fetters of Iron: and it is hard for a man to enter the Prison a child of hell, but he leaves it ten times worse. It might not be unworthy of your Lordships to think of this particular along your Circuit. Here (God be blessed) through the charity of Benefactors a provision is made for teaching the prisoners: in some other places I am sure it is not, where at this time it needs sufficiently. Be pleased therefore to consider the condition of those poor creatures; that your sentence from the bench speak not death both to body and soul. It will certainly be an act of the highest compassion, and an imitating the example of that good Joshua, who endeavoured to work so effectually with Achar, that the same stones might not kill him and damn him. Let them suffer under your justice here, so they meet not with Divine vengeance hereafter. The sum of all is, God must not be dishonoured, Israel must not be troubled, Laws must not be infringed, Achars must not be spared. And then will our land enjoy peace and tranquillity; the blessing of the Almighty

mighty will rest upon our *heads*; we shall *partake* of his *present* favour, and in due time of his *future* *Glory*. Which God grant we may all do, through *Jesus Christ* our Lord. To whom with the *Father*, and the *Holy Ghost*, be *Honour*, *Praise*, and *Dominion*, henceforth, and for evermore. Amen.

THE

T H E
Righteous Man's Concern ,
F O R T H E
Churches Misery .

A
S E R M O N

Preached before the Judges at
St. *Maries* Church in *Leice-*
ster, July, 22. 1669.

By *Tho. Stanhope A. M.* Vicar of St.
Margarets in *Leicester*.

SERMON

Delivered at the Church of the
Messiah, New York

By Rev. A. M. Williams, D.D.
Pastor of the Church of the Messiah, New York



The Righteous Mans Concern for the Churches Misery.

Psalm 11. 3.

*If the foundations be destroyed, what
can the Righteous do?*



Oly Men have usually met with
their share of troubles. The way to
heaven is paved with flints, and
strawed with Roses. Our world is
a Sea, and the best sail through
it, with the wind in their faces.

That Royall Prophet to whose composure this psalm
pretends, though by the infallible spirit, declared
a man after Gods heart, was sufficiently sensible
how dear a rate his piety cost him with a wicked ^{Acts. 13.}
Saul, who sought his life, and endeavoured his de- ^{22.}
struction. ^{1 Sam.} Humbled he was like a Partridge, and when ^{16. 20.}
no marvell his enemies should say, flee as a bird

The righteous mans' concern

to your Mountain V. 1. Saul and his Parasites had knit their brows, and then no wonder if they bent their bows; they shot forth their bitter words, a sign they made ready their Arrows upon the string: and all this preparation was to wound that good man, and those who were like him: privily to shoot at the upright in heart. V. 2. Yet as pious souls prefer the publick concernes before their private interests, he values not what related to himself, in respect of what referred to the Church of God. If she fared ill he could not fare well. And apprehending her foundations in danger of being overturned, he breaks forth into the question before us: if the foundations be destroyed, what can the righteous do?

In which words you may please to observe two general parts 1. *A Supposition.* 2. *An Interrogation.* *A Supposition*, if the foundations be destroyed. *An interrogation*; What can the righteous do? In the *Supposition* there is the matter, and the form: or the *Suppositum*, and the *modus supponendi*. In the *Suppositum*, the subject, and the predicate: the subject the foundations; the predicate destroyed. In the *modus supponendi*; take notice of three things, for the word *if* will bear them all; 1. the possibility of it, the foundations may be destroyed. 2. the iniquity of it. It is a very wicked thing to destroy them. 3. the misery or calamity which attends it: it will be a sad thing if the foundations be destroyed. The *Second* general is the *Interrogation*; What can the Righteous do? or according to some translations, What hath the Righteous done? both may be taken in under three notions; 1. as *vox reflectentis*. 2. as *vox deplorantis*.

plorantis. 3. as vox inquirentis. The first agrees especially with the old: the second with bth: and the third with the new readings; of these parts in their order. I begin with the first, the *Supposition*; and therein with

1. The Subject or matter of the *suppositum*, the foundations. I may spare the pains to tell you that the word is by some rendred *snare* or *net*: as if David had particularly intended *Sauls* design against him. We have nothing to do with it in that notion, suiting perhaps a little with the sense as with this occasion. Thus far I shall use it and no further. May destroying the foundations prove as great a *snare* to all who endeavour it, as could correspond with *Sauls* hatred, without prejudice to *Dauids* innocency. Omitting therefore the variety of translations, we fix upon the *English*, where the Metaphor is drawn from a building, to which the Church and State are here compared: And not here only but in other places too. St. Paul calls the Church, the *house* of God 1 Tim. 3. 15. *Jerusalem* is builded as a City that is compact together, saith the Psalmist, Ps. 12. 3. *Jerusalem*, where God had his Temple, and the King had his Throne. And thus we shall see these foundations are either foundations of Doctrine, or foundations of Government, Take away the one, and the building will totter, for want of its *Jachin*, which doth establish it: Take away the other and it will reel for want of its *Bonz*, for in it is strength.

1. There are foundations of Doctrine. Those points which comprize the substance of Christian Religion; We ordinarily call them fundamentals. And the Scripture useth the term in the text,
Heb.

Heb. 6. 1. not laying again the foundation of repentance from dead works, and of faith towards God: which in the beginning of that verse is said to be *τὰ ἀρχαῖα τῆς χρεωστικῆς ἀγάπης*, the principles of the Doctrine of Christ, such are the being and attributes of God, the divinity and humanity of our Saviour, the infallibility and authority of the Scriptures, the immortality of the soul, the resurrection of the body, and the like: for upon these we build our Religion; and the building can never stand unless the foundation be firm. Admit men once to deny these principles or to be persuaded into a disbelief of them, and never expect to find their actions favour any thing of piety or honesty. It is evidently plain, that a practical conviction of these grand truths hath the greatest influence upon our souls, to make us good servants to our God, and good subjects to our King. True, the Gospel primarily aims at our piety, yet doth it withall design our Allegiance: that with equall conscience we pay the duties owing to the powers on earth, as we do to the almighty power of heaven, I had almost forgot to mention St. Augustines exposition in his. *Hoc dicit contra omnes Hereticos*. For then the Psalmist by foundations must mean doctrinall truths, if Hereticks who pervert these truths be destroyers of the foundations.

August. in
loc.

2. There are also a second sort of foundations, those of Government; which we suppose to be the fundamental laws in a nation grounded upon the Maxims of naturall and Civill Policy. Thus St. Hierome expounds the words, *si leges dissipatae sint*, if the laws be dissolved. 'Tis well known there is no civilized, much less Christian Kingdom, but hath its

Hierom. in
in loc.

its nationall constitutions (if that be not too low a word) whereby the people are governed. God himself would not let the Israelites be without them as a means to uphold societies, and keep every person within his due bounds. Now as Lawes are virtually lodged in the supreme Magistrate, so as by his consent (*Le Roy. le veut*) they receive there sanction; so in an especiall manner He may be intended in the text. David as a King, speaks of himself at the same rate; the earth, and all the inhabitants thereof are dissolved, I bear up the Pillars of it. Ps. 75. 3. And certainly there cannot be a greater shake given to any nation than an infringing the just Authority of the Prince, or of those to whom he commits either Ecclesiasticall or Civill Jurisdiction, I say Ecclesiasticall, for some of the Rabbins have been so favourable as to name the very Priests for these foundations. I dare not plead to so much reading, but a worthy Author asserts it to be Rabbi Solomons gloss: *fundamenta i. e. Sa-* *Vicaris de-*
cerdotes, super quos fulciebat se populus the Priests, *caplain*
 who were the peoples prop and support. *loc.*
 Wonder not, I speak for our own order. It is pity we should lose those priviledges, which the bounty of God and his Vice-gerents have given us. These then are the foundations of doctrine and of Government, the subject of the proposition, whose predicate follows.

2. The predicate destroyed if the foundations be destroyed? Where the Psalmist still prosecutes his Metaphor; for the word signifies a demolishing of buildings. Not only a picking some stones out of the wall, which yet might be inconvenient: nor beating down the higher stories and upper rooms, though that would spoil the houses beauty; but the laying
 it

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it leuell with the ground, which must render it perfectly un-inhabitable. Thus when the doctrines of Christianity are boldly denied, and the laws of a Kingdom insolently opposed, when the people seditiously refuse either to be led by Moses or Aaron, then may we wofully complain of the foundations being destroyed. And so I pass from the first thing, the *suppositum*, to

2. The *modus supponendi*, the manner of the supposal, in the word (if) If the foundations be destroyed: And here we are first presented with

1. The possibility of it. that these foundations MAY BE destroyed: for *de impossibilibus non est supponendum*, no wise man, much less the All-wise God would suppose impossibilities. And indeed the truth hereof doth but too plainly appear. No sooner did the Son of righteousness begin to shine, but clouds arose to darken his light. Truth was no sooner sprung out of the earth, but errors began to peep out of hell. The Church in her infancy was pestered with Heresies, and the tares grew up as fast as the wheat. There was a Πῶρ & Σίμων among Satans followers, as there was among Christs disciples. A Simon Magnus to oppose Simon Peter: from whom all the Hereticks of later date derive their pedigree. He, to raze the foundations, while the Church was but yet in building, contradicts three main points of Christian faith; The Trinity of persons, Christs passion, and Mans future resurrection. In Domitians time, Elion and Cerinthus broached their pernicious opinions against the Divinity of our blessed Saviour: the occasion (if good Authors may be credited) why St. John (then alive) published his Gospel. The Gnosticks had

had already got head, men of such abominable principles, and flagitious practices, that a modest tongue and a chaste ear cannot with Civility, admit the naming them. In following ages these Hereticks became more numerous, and thereby more mischievous. How mightily the Arrian blasphemy prevailed, all Church-Histories witness: St. Hieromes expression though it favour of Rhetorick may be allowed without any great Hyperbole; *Ingenuit totus mundus, et miratus est se factum esse Arrianum*: The world groaned under its burden, and admired to see it self devoted to Arrins. Nay, so far were the Doctors of the Church seduced, that Athanasius alone stickled considerably for the Orthodox Doctrine: there was *Unus Athanasius contra totum mundum, et totus contra unum Athanasium*. It would be tedious to trace the footsteps of these destroyers to our days: Were all books burnt, were all records of former times lost, could we betray our selves into such incredulity that nothing which our Fathers have delivered would gain our belief; yet if we will take up short of the madness to distrust our eyes and ears, we shall soon perceive a possibility of this mischief. Which of us are strangers to the Quakers plea of perfection, and preferring Enthusiasticall revelations above the Holy Scriptures? Who knows not that the Anabaptists to defend their not baptizing infants, implead the doctrine of Originall sin? Some have taken pains to rob the soul of its happiness immediately after death, and to lull it asleep with the body till the general resurrection. Others would disprove the sufficiency of Christs sufferings; and a third sort would deest both Him and the Holy Ghost of their Godhead. These things through the
licentiousness

licentiousness of the Press are exposed to publick view and made too manifest to be concealed.

Pass from the foundations of doctrine, to those of Government. And have we not seen a possibility of their destruction. We have lived in those days when the voice of laws could not be heard for the clashing of armour; when men defended their Sovereign by invading his Authority, and fought for their King with Swords drawn against him: when they put Him in prison; to establish Him in his throne, and to make Him glorious, cut off his head. And how came these things to pass? Satans agents are subtle, they do *latrocinia* in St. Judes phrase *u. 4. furtim intrare*, steal in among well meaning Christians, and with good words and fair speeches, deceive the hearts of the simple. St. Austin declaring how Hereticks destroy the foundations, saith it is done, *In conventiculis suis, ubi parvulos et interioris lucis ignavos non lacte nutriunt, sed venenis necant.* In their Conventicles, and private meetings, where these crafty chapmen instead of nourishing their ignorant hearers with the sincere milk of the word, poison their souls with erroneous doctrines. Whether or no our miseries have happened by the same means let sober men judge; and if these courses be continued what the issue will be, all lovers of peace and truth tremble to think. Certainly the foundations destroyed, we can neither hope to be holy nor happy; not holy, for this very supposition doth imply

2. The iniquity of it. It is a wicked thing if the foundations be destroyed. Can any thing be more notoriously evil than the destroying that faith which Christ and his Apostles preached to the world; the truth whereof those Apostles sealed with their blood,

Rom. 16.
8.
Aug. in
loc.

blood, and for the defence of which we ought
ἀγῶνίζεσθαι, *summis viribus certare*, earnestly to con- Jude.v. 5.
 tend for the faith, which was once delivered to the
 Saints? Besides corruption in Doctrine is usually
 attended with debauchedness in conversation. Truth
 and Holiness stand or fall together; some Arch-
 Hereticks indeed seemed very pious for a while, till
 their opinions met with considerable entertainment.
 Devotion like a Crutch, must support them while
 weak; when their legs are strengthened, they throw
 it away. The first, and main opposers of truth were
 known to be men of flagitious lives: Witness the
 lascivious carriage of Simon Magus with his Helena;
 of Montanus with his Prisca and Maximilla, the
 strange uncleanness of the Nicolaitans, and the ab-
 horminable obscenity of the Gnosticks particularly re-
 corded by Epiphanius. And no marvell if our
 practices are irregular, when our Judgements are
 perverted; if we turn Gods grace into lasciviousness,
 when we come to deny the Lord that bought us.

Look we upon the foundations of Government,
 and the destroying them will appear a manifest wicked-
 ness: God hath implanted in mans nature an inclination
 to live sociably. Without laws there can be no so-
 cieties, because there can be nothing of order and
 rule. He is the Author of power and dominion; By
 me Kings reign Prov. 18. 15. God sets the Crown
 upon a Princes head, and puts the Scepter into his
 hand; to whom thus exalted, he hath commanded
 our subjection and reverence (Let every soul be sub-
 ject to the higher powers, Rom. 13. 1.) and char-
 ged upon us a conscientious obedience in all things
 lawfull: ye must needs be subject, not only for wrath
 but also for conscience sake. v. 5. so that hence it
 follows

follows; They who endeavour the subversion of laws or resist the authority of their Kings, (whose the laws are;) sin expressly against the word of God: Which shews the iniquity of destroying the foundations. And then no doubt we shall soon find

3. *The misery, or calamity which attends it: implied also in this supposition, if the foundations be destroyed.* And truly what can we expect from sin, but misery? Heresies have done the Church more harm than persecutions. The one hath scratched her face, but the other hath gnawed her bowels. The one hath sometimes put her into a fever, the other hath preyed upon her like a Gangreen: it is the Apostles word 2 Tim. 2. 17. But among those mischiefs which are inseparable attendants upon the prevalency of errors, there is none more injurious Christs mysticall body, than the schismes and factions they directly occasion. Truth is the parent of peace and concord; while there is one faith, there will be one Spirit. Error is the unhappy Mother of strifes and divisions. Experience convinceth, that difference in judgement will breed distance in affection, and distance in affection will interrupt brotherly Communion. As schisme disposeth to Heresie, so doth Heresie to schisme: nor can we imagine there should be a close in devotions, where there is not an agreement in opinions. What grievous confusions happened in the Church, when the Arrians were favoured above the Orthodox? One party separating from the other, and the fanatics of that blasphemy persecuting the true believers with unchristian cruelty. I need not mention the lamentable broyles which ruined Germany by the rage of the Anabaptists. These calamities have, and do, and will follow, if the foundations of doctrine be destroyed.

And

And no doubt, the like evils must be expected upon destroying the foundations of Government. It was well said *men had better live where nothing is lawfull, than where all things are*: and a bramble Government is better than none. Tyranny makes any Kingdom a kind of Purgatory, but Anarchy makes it a very Hell: nay, what if I say, even Hell abhors it; for that place of torment admits of some order, and there we meet with a Prince of the Devils. Take away the exercise of Authority, and you introduce confusion. Bring down the Sovereign power, and every Peasant will make himself King. The ordinary rabble are so mad-headed, that if affairs be left to their management, piety, and honesty will both suffer; Religion and justice will be turned out of doors. 'Tis not in vain the Scripture four times repeats, *In those days there was no King in Israel*: Since the reason of recording it so often may be gathered from the places where it is found. When that people had no settled Government, every man was a Law-giver to himself, and never did they Commit more wickedness, or endure more misery. Micah steals his Mothers money; part whereof when restored, is made into an Image, and the man gets an house-full of Gods: what is the reason? *In those days there was no King in Israel*, Judg. 17. 6. Micahs house is robbed by the Danites, and those Children of Dan worship this Image: How came this Idolatry? *In those days there was no King in Israel*. Judg. 18. 1. The Levites Concubine is abused to death: when was this gross uncleanness? *In those days when there was no King in Israel*, Judg. 19. 1. Israel and Benjamin quarrel, because the adulterers escape unpunished; 40000 Israelites are slain, and the tribe of

Benjamin reduced to 600, and that calamity proceeded from the same ground: In those days there was no King in Israel, every man did that which was right in his own eyes. Jndg. 21. 25. But what need we travell as far as Canaan, when poor England hath experienced these fatall mischiefs? It is not beyond the reach of our memories to recollect sad Evidences of this truth. Our Kingdom was once the wonder of its friends and the terror of its enemies: and so continued, while the foundations were unshaken: but violent hands were laid upon them by Ambition and Faction. A company of Male-Contents (like so many Jebues) drove on their designs with such fury, that the Sword prevailed above the law, the people (I am sorry to say it) were preached into rebellion: Loyall subjects were the only Malignants, and God could not be served if Caesar were obeyed. How many lives and estates were sacrificed to the popular fury? Lords and Commons fell by thousands, till at length, that Incomparable Prince and Blessed Martyr laid his neck upon the block. --- *Infandum jubeo renovare dolorem.* The body of the Kingdom had surfeited of peace and plenty, and our state-empyricks knew no cure, but to cut off the head. Possibly there were some grievances to be redressed, some corruptions had perhaps crept into Church and Commonwealib, was this the way to give ease for the one, or to root out the other? It is strange that the shrinking of a Beam, or the jutting of a wall can no way be helped but by pulling down the house? This is to avoid a lesser evil by admitting a score of greater. A score did I say? that number is too small their name is Legion, for they are many. So we found them, and groaned under them for severall years, till

till the Almighty providence repaired our ruines, and set up our pillars in their places again. God grant they may stand firm against all the attempts of dangerous underminers. But since there is a possibility of, an iniquity in, and a misery followeth the destroying these foundations, no marvel if each pious soul bethink it self of its own duty, and often ask the Psalmists question, If the foundations be destroyed what can the righteous do? And so I pass to the second generall part of the text;

2. The Interrogation, which may be looked upon

1. As vox reflectentis. The voice of one searching into the true grounds of this dreadful misery. Which seems more probable, because several translations render it in the prætertense *Ti étoirz dixz* so the Septuagint, and our Liturgy-Psalms, what hath the righteous done? David was satisfied, Gods Judgements are deserved, before they be inflicted. The vapours of sin cause the showers of sorrow. He doth Lament. not afflict willingly, nor grieve the Children of men. 3. 33. And because we may sometimes read *malum in malo*, the evil we do in the evil we suffer, it is worth a serious search how our fault and our correction suite, that the Query may be soon resolved, if the foundations be destroyed what the righteous hath done.

Why should not we then who have shared in the misery, be as diligent in the duty? The task will be easie: For if our calamities were written in blood, our sins have been graven with the point of a Diamond. Disobedience to Authority, in Queen Elizabeths days, was like the cloud seen by Elijahs servant, about the bigness of a mans hand, which

1 Kings
18. 43.

Eccles. 11.

3.

in process of time growing greater and greater, overspread the face of our heavens: and if the clouds be full they will empty themselves; these did, and in so violent a manner, as to beat down all before them. Little shelter could be found from that storm. Nor could it be otherwise imagined, when our own hands by uncovering the house had exposed it to the weather, well might the posts be rotted, and the building fall. And when we have thus enquired into the cause, how can we reflect upon it without aking hearts, and moistened eyes, bemoaning our misery, sinfulness, and imprudence; which leads me to the second notion

2. As *vox deplorantis*, the voice of a Mourner. And this will agree with both Translations. With the old, *what hath the righteous done?* so it is *vox deplorantis peccatum*: with the new *what can the righteous do?* so it is *vox deplorantis impotentiam*.

1. *Vox deplorantis peccatum*, a Lamentation for the sin. The best grieving for the afflictions of Joseph, is first to grieve for the sins of Joseph. Men can never be truly affected with their punishments, till they be rightly apprehensive of their wickedness. And observe the phrase, it is *what hath the righteous done?* not *what hath the righteous suffered?* To convince us, the Psalmist had an eye at the *malum culpæ*, as well as the *malum pænæ*; that he wept for the crime committed, as well as for the misery inflicted. In these terms the Scripture expresseth our penitentiall mourning: *no man repented him of his wickedness, saying what have I done?* Jerem. 8. 6. And sure while we know not our sins, so as to be humbled, while we understand not our transgressions, so as to be sorry for them; well may we fear that all the

the foundations of the earth will be moved out of course.

This also instructs us in a necessary duty. That whensoever the foundations are in danger to be destroyed, instead of persisting in those enormous crimes which may cause their utter downfall; we should rather sadly lament our sins already committed, whereby God is provoked so dreadfully to appear against us. And oh! that our heads were waters, and our eyes a fountain of tears, that we might weep day and night, for those errors, schismes, factions, secular designs, and seditious practices, whereby the pillars of this nation have been made to reel, and the props both of Church and state so terribly shaken. And happy may we think our selves thus to wash away the stain of that blood, which hath been shed like water about our Jerusalem. Whereas if we go on without remorse, if there be no relentings in our bowels, no expressions of sorrow in our outward carriage, we shall find our miseries encreased to that height, as to render us altogether helpless: for if the foundations be destroyed, what can the righteous do? and in that reading, the question is

Psal. 79. 3.

2. *Vox deplorantis impotentiam*, a lamentation of our inability to help our selves. Miseries are much sooner occasioned than removed. It is in our power to bring them God only can withdraw them. A stately fabrick is easily demolished, but care and skill must both contribute to its reedification. A pernicious Heretick may destroy the foundations of doctrine; A seditious Rebel may shake the foundations of Government; but when these wicked pranks are played, 'tis hard to establish them again. So little must we look to our selves, and so much to God, acknowledging his help alone in our petitions for it with David, Ps. 60. 11.

Give us help from trouble, for vain is the help of man.

And if ever the world be engaged to *subscribe* this truth, Englands band must go with the first. How desperate a condition we were in, our selves can give the best account: torn with continuall experience of running from bad to worse, become the reproach of those who hated, and the pity of those who loved us. Nor did the wisest know what course to steer, till an over-ruling providence set all things right, reducing us both for doctrine and Government to our ancient happiness. The blessed restoration of our Sovereign; and in him of Authority, made all persons (howsoever dissatisfied in point of interest) acknowledge a *digitus Dei*, that the finger of God was in it. Never were people redeemed from slavery with a more omnipotent hand. Never had nation more cause to say *this was the Lords doing*. However we forget, posterity will remember it, and (I hope) redeem with thankfulness what we have forfeited by ingratitude. And for our selves, supposing our deserved Judgements fall upon our heads, if according to our demerits, the foundations should be, or near to be destroyed; let us at last be wise, and look upon this question.

3. As *vovinquere* is, an enquiry what we are to do in such an extremity. And so we take it directly according to our own translation, *what can the righteous do?* If calamitous miseries may not be prevented, it is prudence to consider how we should bear up under them, that they may neither crush our backs, nor break our hearts: that by an holy policy, we may at present alleviate our burden, and in Gods good time, obtain a Gracious relieve from it. And methink the next words direct us to an
excellens

excellent expedient for this work. Immediately after the question, *what can the righteous do?* follows (as if the Psalmist made answer to himself) *The Lord is in his Holy Temple, the Lords throne is in Heaven* v. 4. wherein is insinuated our duty of fiduciall waiting upon, and supplicating God for redress from those grievances. *A fiduciall waiting upon him.* In the Lord put I my trust v. 1. Notwithstanding the wicked contrivances of men, notwithstanding the malicious designs wherein they are engaged; yet since Gods over-ruling power can disappoint their purposes, it is best for us to confide in, and rely upon Him. Thus let Israel hope in the Lord from henceforth, and for ever. And then he will be our refuge and strength, a very present help in trouble: so that we need not fear though the earth be removed, and though the Mountains be carried into the midst of the Sea. But our fiduciall waiting must be accompanied with fervent supplications. The Lord is good to them that wait for him, to the soul that seeketh him Lament. 3. 26. and seeking in Scripture is as much as praying. To him therefore must we lift up our hands and hearts, devoutly bewailing those sins which have proved an inlet to our distresses, and humbly imploring his gracious favour to vouchsafe us a joyfull deliverance from them.

And when we have paid these duties to the God of heaven, our next service must be to the Gods upon earth: those who are appointed his Vice-gerents, and deputed to rule for and under Him. It is Englands happiness to enjoy a gracious King; so exact a modell of Government as few if any nation in the world can parallel; such wholesome laws as (if duly observed) would prevent, and (if vigorously executed)

The Righteous-mans concern

would punish all manner of wickedness. Nor wants she a Benjamins portion of spirituall blessings. She glories in a Church (mangre the spitefull tongues of her adversaries) reformed according to the Scripture-Canon, and pattern of the purest times: the doctrines of the Gospell sincerely preached, and the three Orders so celebrated by Antiquity, maintained against the humour of our factious Levellers. On these foundations, Church and State are built, but if the foundations be destroyed, what can the righteous do?

My Lords and Gentlemen, you who are entrusted by his sacred Majesty to manage the important affairs of this County; You who represent the person of your Sovereign; On you must we relie, and to you do we make our earnest addresses, that by your vigilant care, prudent counsels, authoritative commands, and impartiall justice the threatening destruction of our foundations may be bindred. I say, the threatening destruction. For what man sees not the danger we are in. The prevalency of Atheisme, Blasphemy, Profaness; the Wild errors, and Hereticall opinions which openly shew themselves abroad, bidding defiance to whatsoever is religious; work in us a dreadfull apprehension that our foundations of doctrine are ready to fall. The visible contempt of known laws; a stubborn opposition to the commands both of Civill and Ecclesiasticall Governours; the keeping up of factions; the principles of rebellion imbibed in our unhappy times, and not sufficiently rooted out of mens hearts; the setting up a'tar against altar; barns against Churches; new models of worship to cross the prescribed form: put us in fear that the foundations of Government are in a tottering condition.

condition. For had these things no relation to Religion, yet as *thwartings* of the Civil power they must needs bode mischief to the King and Kingdom. Yet though these Pillars be so shrewdly shaken, your seasonable assistance may not only secure them from quite falling, but also establish them firm and unmoveable. Let but men be thoroughly discouraged when they offend in this nature; let them but a little feel your severity, who have thus long contemned your clemency; and they will either be reduced into good order, or however become less irregular. It is possible my words may be accused of cruelty; sure there is no reason for it. We judge it prudence, if a fire happen rather to uncover the roof, to throw away the tiles, and break down some of the rafters, than suffer the house to be burnt to the ground. And certainly it is better that some particular men (especially when refractory and contumacious) be curbed by those penalties which laws have provided, than an whole Kingdom should either become a nest of Heresies, or a field of blood. But my zeal may perhaps make me presumptuous in offering to prescribe to your Lordships or these Gentlemen. It is time to have done, and I end all with this prayer. God Almighty direct and guide you and all concerned in the publick affairs before you, to His own Glory, the Kings Honour, the Kingdoms happiness, the settling us upon those firm foundations of truth and peace; that we who are members of the English Jerusalem, may see it a praise in the whole earth, and after we have served our Generations may be admitted into the new Jerusalem, that City which hath foundations, whose builder and maker is God: there to reign in everlasting glory, through Jesus Christ

Isai. 63. 7.

Heb. 11.

40.

Christ our Lord. To whom with the Father and the Holy Ghost, be Honour, Praise, Dominion, and Power, henceforth and for evermore. Amen.

Cæsars

CÆSARS

DUE

Honour.

A

SERMON

Preached at *St. Martins Church*
in *Leicester*, *May, 29. 1669.*
before the Mayor and Alder-
men.

By *Tho. Stanhope A. M.* Vicar of *St. Margarets* in *Leicester.*

CASSAR

DE

HOTON

STERNON

By the Hon. J. M. W. of St.

Johnston of London.



CÆSARS

DUE

Honour.

1 Peter 2. 17.

Honour the King.

*2d Thanksgiving
Sermon*



These few words conclude the Epistle appointed for this Solemnity; and the Church having chosen them for the occasion, they cannot but be suitable for a discourse upon it. The Day we celebrate in remembrance of those signal

blessings it hath brought to us in a King, as he was *29. May,*
natus and *renatus* upon it, *born* into the World, 1630.
 and

29. May, and reborn to his Kingdom; whereunto though
 1660. he had a right before, yet after a compelled exile,
 now nine years ago he took possession of his Royal
 Palace. And in the midst of our rejoycing for him,
 it is but he we should learn our duty to him, which
 the Apostle hath shortly summed up in the Word
Honour. Honour the King.

At the 13. verse of this Chapter is propounded
 a due *Christian carriage* towards *Magistrates*: prob-
 ably enough there set down for some extraordi-
 nary reason. It seems those early dayes of Christi-
 anity were tainted with the strange error that a du-
 tiful Subjection to Authority could not consist with, but
 was an abridgement of our Gospel liberty. This is in-
 timated verse 16. *As free, and not using your li-
 berty for a cloak of maliciousness, but as the servants
 of God. A freedom indeed is granted, but then
 that freedom must be rightly used: not to encour-
 age sedition, or dis-obedience, to make it ἐνδω-
 μα κενίας, a cloak of maliciousness, to cover
 faction, ambition, sinister designs, or any thing of
 that nature: but that men should duly and rightly
 use it, ὡς δούλοι θεῶ, as the servants of God. Upon
 the mention of which Word, the Apostle (as it
 were) recapitulates, and drawes the whole service in-
 to a narrow compass, verse 17. With relation to four
 Objects thereof. 1. Mankind in general: Honour
 all men. 2. Christians in particular: Love the brother-
 hood. 3. God as the principal: Fear God. 4. Our
 Prince, as immediately under him. Honour the
 King.*

It may not be amiss to draw some few observati-
 ons from the placing these two last together, which
 shall onely be done in a few words before I fix up-
 on

on my main Subject. And here let us note

That the same infallible Spirit which hath declared a duty to be owing unto God, hath likewise declared a duty to be owing to our King. That very Scripture, nay that very verse which calls upon us to fear God, calls upon us also to honour the King. It is a gross mistake if we fancy our selves any more at freedome from the one than we are from the other. Obser. 1.

The same infallible Spirit which hath declared the duty owing unto God, and the duty owing to the King, hath linked these two duties together. There is nothing between to part them, but as soon as the one is delivered the other follows: Fear God, Honour the King. Nay, as if this were not sufficient, Solomon connects them together with a copulative Particle, Prov. 24. 21. My Son fear thou the Lord, and the King. Now, *Quæ Deus conjunxit*, &c. What God hath joyned together let no man put asunder. In vain do we think ever to be truly pious towards God, till we be truly loyal to our King. Obser. 2.

The same infallible Spirit which hath in a large comprehensive word, declared the duty we owe unto God, hath in a like comprehensive word declared the duty we owe unto the King. That our returns to neither of them may be narrow and scant. Fear hath sometimes that full signification to include all acts of piety. This do and live, for I fear God, Gen. 42. 18. Honour so large an acceptation, as to comprehend all service and duty. Honour thy Father and thy Mother, Exod. 20. 12. Now as the first of these is used here with respect to the Lord, Fear God: so the latter with respect to our Sovereign, Honour the King. Obser. 3.

In

In which Words there are two parts. 1. *The Act, Honour.* 2. *The Object, the King*: both which with a consideration of the *persons* to whom this Epistle was written, viz. *the believing Jewes converted to Christianity*, make it plain that the duty hath relation to us, as a *Christian precept*, delivered by *Christs Apostle*, to those who were then *Christs followers*: and so we also stand engaged to Honour the King.

A truth which will appear as if written with a Sun beam, when we have enquired into the nature of this Honour, and the grounds whereupon it is called for. In the dispatch whereof (for methods sake) because the word Honour is *μαδονου*, and admits of several significations, under each of them I shall subjoyn the reasons for it, warranted by Scripture, whence we have the best direction for our duty: and confirmed by the testimony of the Primitive Fathers, who were likeliest to know the meaning of such commands in Scripture: to let the World see that we exact no more of men, for our Christian Princes, than they were willing to afford the very Heathen Emperors. And when it appears the duties we require to be paid them are challenged by the Word of God, and the Doctrine of the Ancient Church; let any sober man judge whether we be blame-worthy for preaching, or others for refusing to practise them.

First then, for the Nature of this Honour. It is (as I said) a word of large extent, and Divines bring all under three Heads. 1. *Honor in corde.* 2. *Honor in ore.* 3. *Honor in opere.* Honour in the heart. Honour in the tongue. Honour in the Act. And according to this distribution, I shall here take notice of it,
for

for there is *no one* of these three but a Prince may claim it as his due.

1. *Honor in corde, Honour in the heart*, by which is meant a reverent estimation of the person to whom it is born. Thus the word is used by the Apostle, Rom. 12. 10. *in honour preferring one another*. And thus we are called to give it unto Kings, Rom. 13. 7. *Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, fear to whom fear, honour to whom honour*; the putting these together, as well as the discourse foregoing, shewes the Supream Magistrate is here intended. Mean and low thoughts are not fit to be entertained of those who are exercised in high employments. Whom God hath raised in the World, those should we raise in our esteem. This indeed ought to be the fountain whence all other duties flow; the foundation whercon the rest of our services are built: for without an hearty value for them, none of our outward performances will be sincere towards them. Nay, suppose God should at any time set over us such a King, as is a wicked man, we must look upon his publick station abstracting from his personal faults. David owns Saul for Gods Anointed, and payes him a reverence accordingly. Christ shewes no dis-respect either to Pilate, or Herod. Their failing in not honouring God, is no warrant for us to fail by not honouring them. Punished they shall be for the one, and punished we shall be (if faulty) for the other. And certainly this is plain enough from the Text. For this direction given to these Christian converts of honouring the King, had either relation to Claudius or Nero; & the better of them was a man bad enough. This then is the first kind of honour: and there are two reasons, why it should be paid to all Kings.

1. Because of those honourable titles which God himself hath given them, Persons who have titles of honour conferred upon them by earthly Princes challenge an esteem proportionable thereunto: how much more they who have these from God? Where he affords his marks of honour, there should we yield our testimonies of honour, as closing with his dispensations, and making his providence in disposal of the one, our rule for a disposal of the other. Among those titles I shall name no more than that of Gods, Psal. 82. 6. *I have said ye are Gods.* It is true, that name doth point at their duty, that as Gods they should excel in holiness, in justice, and such like vertues; not fearing the face of men; or consulting onely their interest with men; but withal it points at our duty, that we should honour them as we honour God: Not by sacrificing or performing any divine worship to them; (after the Idolatrous custom of the Heathens) no, nor by yielding them an unlimited obedience; (as will appear hereafter) but by affording them a real and high esteem in our hearts: to shew, that as we are bound to entertain no thoughts of God, but such as are suitable to his Majesty, so no thoughts of them, but such as are agreeable to their quality.

2. Because of the honourable place wherein God hath set them, He hath made them *caput populi*, the head of the people: and as all the members honour the head, so should we honour them. They are his immediate Vice-gerents; *à quo sunt secundi, post quem primi, ante omnes & super omnes Deos*, in Tertullians phrase: the very next to him before all, and above all feigned Deities. Now as the nearer any person is to the King the greater honour he may claim: so the nearer the King is to God, the more honour doth his place confer upon

upon him. Magistracy is not only Gods ordinance, but particular Magistrates are of his appointing. Promotion cometh neither from the East, nor from the West, nor from the South: but God is the Judge, he putteth down one and setteth up another, Psal. 75. 6, 7. And this I am sure was the sence of the Primitive Church. Witness Theophilus of Antioch about 170 years after Christ: *Θεὸς οὐκ ἐστὶν, ἀλλὰ ἀρχὴν ἔχει τῶν θεῶν τῶν αἰνῶν*. The King indeed is not a God, but he is a man appointed to his office under God. Irenæus about ten years after him. *Cujus jussu homines nascuntur, ejus & jussu Reges constituuntur*. By whose word men are born, by his word Kings are appointed. We have seen two plain testimonies for the Greek, let us see two more for the Latine Church. One is from Tertullian, about 200 Years after Christ. *Inde est Imperator, unde & homo antequàm Imperator. Inde potestas illi, unde & spiritus*. The same God who made the man, makes the Emperour. Thence hath he his power, whence he receives his soul. And as if that had not been enough, he goes on more fully. It is necessary we look upon the Emperour — *ut eum, quem Dominus noster elegit, &c.* as the person, whom our Lord hath chosen: So as I may well say, Cæsar is the more Ours because appointed by our God. To him I adde St. Austin, * *Deus terrenum regnum & piis & impiis dāt sicut ei placet, &c.* God according to his own pleasure, disposeth of earthly power to the righteous, and to the wicked. † He that promoted Marins, did likewise promote Cæsar: He that gave the Scepter to Augustus, gave it to Nero: He who committed the Empire to both Vespasians, committed it also to Domitian: and He who exalted Constantine the Christian, exalted Julian the

Lib. 1. ad Autolycum pag. 76. Edit. Morell. * Adv. Hæreses lib. 5. cap. 20.

Apol. cap. 30.

Noster est magis Cæsar ut a Deo nostro constitutus Apol. cap. 33.

* Aug. de Civit. Dei lib. 4 cap. 33. † Lib. 5. cap. 21.

Apstate. If this doctrine be not embraced now, it is a sign men are fallen from what was admitted before. Nor is it onely the doctrine of the *Fathers*, but theirs because the doctrine of the *Scripture*. Christ owns *Pilates* power, to be from heaven: Thou couldst have no power against me, unless it were given thee from above, John 19. 11. and St. Paul saith of the *Roman Emperors*, The powers that be are ordained of God, Rom. 13. 1. One thing more before I leave this Point. If the *Scripture* and *Fathers* own this designation of Princes by God, how horrid is the insolency of the *Papists*, who would subject Kings to their Bishop, and make their swords stoop to his Keyes? And on the other side, how abominable is the wickedness of some pretended Protestants, who would set up the power of the people above the King? What followed thereupon we cannot but remember; and to terrifie us from the like hereafter, God grant it may never be forgotten.

2. The second sort of Honour is Honor in Ore, Honour in the Tongue. We are to employ our Tongues for them, speaking good of, and bespeaking good for them; which last is best done by prayer and supplication to God. It is the Apostles charge, that first of all, supplications, and prayers, intercessions, and giving of thanks be made for all men. For Kings, and for all that are in Authority, 1 Tim. 2. 1, 2. And sure this charge was never more observed by any Church: Each of our constant Liturgy services having a prayer for the King in it. Nor can it be denied, but this was a duty payd by the ancient Christians. I appeal to Theophilus mentioned before, Τιμὴν τῷ Βασιλεῖ, ἔπεποιθαυῖν αὐτῷ, ἀλλ' ἐυχόμεθα ὑπ' αὐτοῦ. I will honour the King, not by affording him any divine worship,

Lib. 1. ad
Autolicum
pag. 76.
Edit. Mo-
rell.

ship (that they decryed in the Heathens) but by praying for him. And Tertullian speaks fully in the Name of all. * *Precati sumus omnes semper pro omnibus Imperatoribus.* We all of us do always pray for all our Emperors: delivering there the matter of their prayers; a long life, a safe Kingdom, a quiet house, valiant Armies, faithfull counsellors, honest Subjects, a peaceable world: And as if these had not been good wishes enough, he adds, *Quæcunque hominis & Cæsaris vota sunt.* Whatsoever he can farther desire, either as Man or Emperor. And sure if this were a piece of service due from them, it is no less due from us, and from both upon a threefold account 2 *ex parte Dei*, 3 *ex parte nostri*, 3 *ex parte sui*.

Apolog.
cap. 30.

1. *Ex parte Dei.* A reason there is for it on Gods part, as it is a thing wherein he takes pleasure. For this is good and acceptable in the sight of God our Saviour, 1 Tim. 2. 3. The command before had testified his good-liking, this motive further argues his approbation. Hereby we own him as the fountain of all blessings. When the most potent persons upon earth are not relied upon, but God Almighty invoked for them; He desired to guide, protect, and preserve them: the greatest glory must redound to him, his Sovereignty being acknowledged over them as theirs is over us. And surely this delights him much more than the calumniating, reproaching, or raking into any faults whereof they may be guilty. That man after Gods own heart, holy David knew well what would please him, and therefore in composing a Psalm for Solomon next to succeed in the Throne, he begins it with that excellent petition (to acquaint us with our duty)

Give the King thy Judgements O Lord, and thy righteouſneſſe unto the Kings Son, Pſal. 72. 1.

2. The reaſonableneſſe hereof appears *Ex parte noſtri*, with reſpect to our ſelves: becauſe it is a thing which leads to our own advantage. This we have alſo from the Apoſtle: That *under them we may lead quiet and peaceable lives in all godlineſſe and honeſty*. The bleſſings which Princes receive tend to the peoples good. They are *cuſtodes utriuſq; tabula*, and the better each of the tables is kept, the more is the Subjects benefit. What can we deſire but the eſtabliſhment of holineſſe and righteouſneſſe? that God may be ſerved and *m^ull duties may be obſerved*: and this happineſſe muſt be obtained by our prayers. Yea, I doubt not to aſſert, that our *own advantage* is mainly neglected, when we neglect to pray for our Governours: and it is but juſt that God ſhould withdraw his bleſſings from us, when we forſake his preſcribed way for the keeping them. Hiſtories will ſufficiently acquaint us what good the very *Heathen Emperors* reaped by the prayers of their *Chriſtian Souldiers*, which tended many times to the furtherance of the Goſpel, by a greater indulgence to the profeſſors of it. Nay look at the Princes themſelves, and ſo you will ſee

3. There is reaſon *Ex parte ſui*, with reſpect to *Them*, becauſe they ſtand in need of our prayers. Their Employment muſt needs be burdeſome, and a great many cares are put on with the Crown. All the concerns of the *Common-Wealth* are upon them as the head manageth the concerns of the body. There are variety of temptations to which their greatneſſe renders them liable. Their pleaſures may encline them to *voluptuouſneſſe*: and their power

to tyranny: the rather because unaccountable to their Subjects for what they do (however this dotting age hath taught the contrary.) And then certainly there is a necessity we should pray for them; considering that God only hath the hearts of all men. particularly of Kings in his own hand: (The Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever he will, Prov. 21. 1.) that our supplications and intercessions may prevail with him to encline those hearts to good rather than evil. So much for the second sort, honor in ore, honour in the mouth.

3. The third is honor in opere: an 'honour manifested in outward act. And this will best testify the truth of that esteem we bear in our hearts, and the sincerity of those prayers which proceed from our lips. Such an outward honour is due to Kings: and may be of two sorts; 1 an honouring them with our Goods. 2 an honouring them with our Bodies.

1. An honouring them with our Goods. Thus Solomon useth the word. Honour the Lord with thy substance Prov. 3. 9. It is a point of duty to pay what Kings impose. We know who reckoned this One of the Ta' Kairat. The things which are Cæsars: Render unto Cesar the things which are Cæsars, saith our Saviour Matt. 22. 21. And the occasion of those words was a dispute about tribute money. And thus the Primitive Christians judged it. Tatianus (about 180 years after Christ) speaks plainly Προς αττες εβρις τελων ε βασιλεως; In Orat. ετοιμους παριξεν. Doth the King command me to pay tribute? I am ready to obey that command. I know it is a thing men will hardly be persuaded unto, especially when payments grow heavy, and payes grow

grow *Liberty*: when they have layen long, and continue still. But then conſider the *engagement* upon us from God, and that will ſerve to *answer* all *objections*. Our Saviour in that place, doth not ſay *δότε* but *ἀποδοτε*, *jus ſuum date*, render him that which is *his own*: for a *right* to it he hath. Nay *voluntariè* date to render it him *willingly* and *freely* for this difference ſome *Criticks* make between *ἀποδοτε* and *δοτε*, the one takes in whatſoever the other includes, and adds to it a *frankneſs* and *cheerfulneſs* in the Giver. Our money hath the *Kings ſtamp* upon it, and that *vindicates* his *right* to it. Two main *motives* there are which may *encourage* us in the paying *this honour*.

1. *Chriſts example* in the very ſame caſe. He (ſaith St. Peter 1 Pet. 2. 21.) *hath left us an example that we ſhould follow his ſteps*: and the Scripture hath remarked his example in the performance of *this duty* when in his Mothers Womb, a kind of *Poll-money* was laid by *Auguſtus* upon all his ſubjects, The bleſſed Virgin with her husband *Joſeph*, went to their own City to be taxed. Yea, the Divine Providence ſo ordered it, that while ſhe attended this payment, the Saviour of the world was born into the world. It cannot be denied but afterwards he ſubmitted in this nature, when the *Collectors* came to St. Peter with that queſtion: *Doth not your Maſter pay tribute?* He answered yes, Matt. 17. 24, 25. It ſeems he had formerly done it, and that was not the only time: though then he was willing to work a miracle rather than give offence by his backwardneſs *ἵνα δὲ μὴ σκάνδαλίζωμεν αὐτοὺς*. Notwithſtanding leſt we ſhould offend them go thou to the Sea and caſt *any book*, and take

take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee, verse 27.

2. The Equity there is for it. Kings are Gods Ministers, employed for the Common good, and therefore it is just they should be well maintained by the common purse. They are preservers of peace, providers for wars; neither of these can be done without contributions. They attend the good and service of their Kingdoms, and *ὡς τὸ*, (it is the Apostles argument) for this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing, Rom. 13. 6. But I presume there is enough (if not too much) said upon this subject: Therefore

2. There is an honouring them with our bodies: Whereby I mean a yielding obedience to their commands. Thus the Apostle useth honour for obedience. Children obey your Parents: For which he cites the fifth Commandement, Honour thy Father and Mother, Ephes. 6. 1, 2. This is the same with St. Pauls subjection; Let every soul be subject to the higher powers, Rom. 13. 1. and St. Peters submission; submit your selves to every ordinance of man, for the Lords sake, 1 Pet. 2. 13. What the Ancient Doctors of the Church thought of this honour, we shall soon discern. Let one witness for all; Athenagoras, who flourished about 150 Years after Christ. *Αὐτοὶ ἰν ἑκατ. πέντε τοῖς χριστιανικοῖς ἀρχαῖς ὑπαρχούσιν ἐπιτάσσουσιν.* *In Legat. pro Christi- anis ad Imp. Rom.* We do willingly obey your Magistrates in all things which are commanded us. What those all *ad finem.* things are, we shall enquire presently. In the mean while observe the *ἀρχαῖς ὑπαρχούσιν*, Your Governours, speaking

speaking to the Heathens : So that they concluded it a *duty* to live in subjection to the *Emperours*, though not owning the *Christian Faith*. And methinks, this speech of his comments excellently upon that charge to *Titus*, as a dispenser of the Gospel : put them in mind to be subject to *Principalities and Powers*, to obey *Magistrates*, *Tit. 2. 1.* I know obedience to *Princes* is an unpleasant doctrine, a morsel, which some mens throats are so narrow (not to meddle with their consciences) they have much ado to swallow : yet when all is alledged, it will appear their *duty* : whereto I could charitably hope, they might more easily be persuaded, when once truly informed in its due latitude and extent. For the discovery whereof, let me lay down four *Rules* : having first premised in the general that obedience is of two sorts, *active*, and *passive* : so that in some cases the one, in some the other may concern us : Theref. re

Rule 1. Where the commands of *Princes* are lawful, all *Subjects* are bound to an *active obedience* : which must be yielded heartily, and conscientiously. Nay, I doubt not to assert that a *passive obedience* only in such cases renders us no better than transgressors. *Magistrates* should find the people as ready to obey, as they are to enjoyn. And taken notice I say, this *obedience* should be yielded heartily and conscientiously : because the command of *God* herein layes an obligation upon the conscience. Ye must needs be subject, not onely for wrath, but also for conscience sake, *Rom. 13. 5.* It is expressly a *duty* of the fifth commandment. They are our *Civil Parents*, and *Children* are bound to obey their *Parents*, though against their own inclinations, in things which be lawfull

lawful. The onely difficulty will be wherein this lawfulness must be placed. For the understanding of which word, I affirm, that all things are lawful which are not sinful: and sin can onely be known by a violation of some Scripture-precept, either in direct terms, or by necessary consequence. This is the Apostles definition; sin is a transgression of the law, 1 John 3. 4. If their injunctions prove inconvenient, they are accountable to God for them; but that inconvenience doth not discharge us from our obedience. That this was the judgement of the first Christians, I appeal to Ignatius, . born before our Saviours crucifixion. Τὸ κατὰ ἐξουσίαν ἐν οἷς ἐκρίνωμεν ἡ Epist. ad ἡμετέραν τὴν ἀρχιερέα καὶ ἐπισκόπον οἱς παραγγέλλει, ἡ Antioch. καὶ καὶ οὐκ ἀποφυλάττει τὴν ἐκρίσιν καὶ ὑμῶν. Be obedient to Cæsar, in those things where your obedience may be without danger (and those of that time valued nothing as dangerous which was not sinful.) Provoke not your Governours to wrath, that you give no occasion to those who seek occasion against you. Now sure this Holy Martyrs Testimony reacheth as far as my Rule, and further I perswade no man: For

Rule 2. *Where the commands of Princes are unlawful, We are not to obey actively.* It is possible there may be such commands, and in such cases we must take up a resolution of not obeying. The reason is because we are first and mainly obliged unto God, and no other obligation can lay a force upon us, further than it comports with that which we owe unto Him. It is therefore worth observing, that fear God, and honour the King are put together; as if the first were not onely a direction to, and an argument for, but a limitation also of the latter. Thus when the

the *Primitive Christians* were called by the *Heathens* to offer sacrifice in their *Temples*, they gave this reply as *Justin Martyr* relates it: *Οὐδὲν ἡμεῖς ποιεῖν ἔσθ' ἢ τὰ διὰ Χριστοῦ τῆς ἐκκλησίας.* We wor-
 ship God alone, but in all things else we joyfully serve
 you. This was the case of the * *three Children* re-
 quired to adore *Nebuchadnezzars* golden Image, and
 refusing; the case of † *Daniel*, when *Darius* decreed
 that no petition should be made to God for so many dayes,
 and still he continues in the course of his devotions:
 the case of the * *Apostles*, when prohibited to preach
 Christ *Jesus*, yet were they not afraid to speak boldly
 in his name. But then we must remember those
 things were simply unlawfull. *Worshipping Images* a
 plain breach of the second Commandment: neglect of
 prayer a sin both against the first and second: and the
 not preaching contrary to the very precept given to
 those particular persons: Ye shall be witnesses unto me,
 both in *Jerusalem*, and in all *Judea*, &c. *Acts* 1. 8.
 So then before we deny our active obedience, it is fit
 we be well satisfied the things are indeed unlawful,
 for which we deny it. Fancy or opinion will not
 serve the turn; Nay, a mis-informed conscience will
 not secure us from guilt: because that mis-information
 is in it self a sin. But if upon good ground we find
 they are such, then

In Apolog.
 2. pro
 Christianis
 pag. 64.
 Edit. Mo-
 vell.
 * Dan. 3.
 17, 18.
 † Dan. 6.
 9, 10.
 * Acts 5.
 40, 42.

Rule 3. In case unlawful commands be laid upon us,
 we must quietly submit to those penalties which are
 appointed by the Laws of our Princes. And this is the
 true passive obedience. As sin must not be committed,
 so suffering must not be declined. It is true, shall
 God afford a way of escape, so as liberty or life may
 be secured without violating our conscience, we may
 thankfully accept it: but if not, we are engaged to
 submit

submit unto bonds, imprisonment, and death it self,
 Thus the three Children though they would not Dan. 3. 21.
 worship the Image, refused not to be cast into the fiery
 furnace: Thus Daniel, though after the decree, Dan. 6.
 continuing his supplications; submitted to be thrown 16.
 into the Den of Lions: and the Apostles though they
 desisted not from preaching, yet took they their pu- Acts 5:
 nishment patiently, rejoicing that they were counted 41.
 worthy to suffer shame for his Name. Τὸν μόνον ἀπὸ τῶν In Orat.
δοῦναι καλεσθῆναι ὁ ἰπιδόσμεναι, πεινῶμεναι ὃ μᾶλλον cont. Gra
 was Tatianus his answer, when commanded to deny cos pag.
 his God. It is the onely thing I shall refuse to doe; 144. Edit.
Morall;
 but though I must not be perswaded to it, I can be
 content to die for it. And Tertullian discoursing how
 the Christians entertained those severe sentences pro-
 nounced against them; *Sententiis vestris gratias agi-* In Apolog.
mus; cum damnamur à vobis, à Deo absolvimur. cap. 50.
 We thank you (saith he.) for them: because when con-
 demned by you, we are absolved by God. And cer-
 tainly this is the true way of learning our Saviours
 lesson, Luke 21. 19. In your patience possess ye your
 souls. Which will make way for the fourth
 Rule.

Rule 4. We are not upon the account of any unlaw-
 ful commands, to rebel against our King. God hath
 not in any case, allowed it: and it is directly con-
 trary to that passive obedience which we are engaged
 to exercise. Solomon tells us of a King, against whom
 there is no rising up, Prov. 30. 31. For him we may,
 and ought to rise; against him we may not. Wars,
 tumults, seditions, or the fomenting these, upon
 what pretence soever, by Subjects against their So-
 veraign, are utterly against the word of God. The
 peoples duty is subjection, and Princes are accounta-

ble to God alone: it is not for us to *usurpe* his place to correct or punish them at our pleasure. My Son, fear thou the Lord and the King, and meddle not with them that are given to change, Prov. 24. 21. *cum seditiosis*, so some Translations render it, with the *seditious*. Rebellion is a most grievous sin, and it is impossible a Rebel should ever be reconciled to God without a very great measure of repentance. The Apostle hath entailed damnation upon them: *Whosoever resisteth the Powers, resisteth the Ordinance of God; and they that resist shall receive to themselves damnation*, Rom. 13. 2. Tertullian applauding the quietness of Christians under their Heathen Governours, shewes plainly that if they durst be Rebels, they might easily be Conquerors; or if not Conquerors, the Prince would have so many fewer to defend him, they filling the Streets, and Cities, and Armies; and concluding against such pernicious practices, tells how willingly they were slain, that they durst not have a thought of rebelling; but on the contrary, *nunc pauciores hostes habetis præ multitudine Christianorum*. Now (saith he) the number of our enemies is so much the less, by how much the number of Christians is the greater. I have run through the doctrinal part of the Text, and shewed you wherein this Honour to the King consists, and upon what grounds it is due: with some Rules to direct you in your obedience to their commands: Let me conclude all with a short Application.

In Apolog.
cap. 37.

Use.

And the use I insist upon shall neither be a reproof of former neglects, (men love not to have their sore places rubbed too hard) nor of humiliation for former errors, (God knows that is too proper for a 30 of January) but of exhortation to duty,

duty, and to the duty in the Text: If you be Christians, you are obliged to this which is the duty of Christians: if the servants of God, you are bound to be ruled by the word of God. Yea let me say we have greater reason than those who lived in the infancy of the Church. Their Princes were persecuting Heathens, ours is a Christian King. Nay we have a stronger engagement upon us than to an ordinary Christian King: if we reflect upon what God hath done for him and for us in him. And here let me but remind you of two things.

1. He is a King whom God wonderfully preserved to bring unto his Throne: Covering him from the dangerous attempts of his enemies, under the shadow of his own wings. It is not fit we should forget what snares were laid to entrap him before the barbarous murder of his Royall Father, what tempting offers were made to betray him after his escape from the defeat at Worcester, How particular a Providence attended him in forreign Countries during his tedious exile. But with all imaginable thankfulness are we to commemorate the wonderfull goodness of God, who kept him unchangeable in his Religion amidst the plausible allurements of his Popish friends, and the detestable ingratitude of his pretended Protestant Subjects. Large promises were made by the one in case he would countenance their Superstitions: and the cunningest contrivances were laid by the other to support their unjust interests. Yet God kept him untainted by the first, and rendred him secure from the latter: disappointing them in our own devices. For

2. He is a King after such preservation, brought to his Kingdom by Gods miraculous power. It is true
the

the hand of heaven may be seen in all things, but in some more visibly than in others. I could almost say, few passages of Providence have been more strangely remarkable than this whereof we speak. To give you a short account of it. Notwithstanding the variety of interests abroad in the Kingdom; notwithstanding the multitude of foes we may easily imagine he had, some drawn to be so for fear of losing their estates, some of their lives: notwithstanding the several attempts for his restoration which had proved fruitless, and the various projects which had been dis-appointed; yet God wrought his own work in his own way, at his own time. He stirred up a Noble-Hearted Subject our renowned General, (whom God long bless, for bringing such a blessing to us) directed him in the management of his affairs, made him successful in his enterprizes; by whose wisdom, courage, and faithfulness, our King was brought home quietly, and peaceably, without the shedding one drop of blood. I was going to say, his return was like the building of Solomons Temple, without noise; but that the Solemnities of this day proved it otherwise: when the Canons in the Tower, the Bells in the Churches, and the acclamations of the people vied one with another, which should loudliest proclaim his welcome to London. Certainly, God did herein out-do our very expectations. It is a day we have reason to remember, it brought us a mercy we have reason to prize. To sum up all, Let us be sure to honour that King, whom God by such a miraculous preservation hath honoured. And since this is the day which the Lord hath made, we will rejoice and be glad in it: blessing and praising the great worker of wonders for this

1 Kings
6.7.

Psal. 118.
24.

this his *wonderfull* mercy vouchsafed unto us. For
which, and all other *benefits* bestowed upon us, To
the *Eternall*, and *Glorious Trinity*, *Father*, *Son*, and
Holy Ghost, be continually ascribed *Glory*, *Praise*,
Dominion, and *Thanksgiving*, now henceforth, and
for evermore. Amen.

F

Dauids

Charles the Howard

The first of the Howard family
was a knight of the shire for
the county of Norfolk in the
year 1386, and was one of the
barons who opposed Richard the
Second, and was afterwards
executed for his loyalty to
Henry the Fourth.

1

David

Davids
W O R K
A N D
R E S T.

A
S E R M O N

Preached at *St. Martins Church*,
in *Leicester*, *September 21.*
1669. Before the Election of
the Mayor.

By *Tho. Stanhope A. M.* Vicar of *St.*
Margarets in Leicester.

DAVID
WORK
AND
REST
A
SERMON

Preached at St. Mark's Church,
in London, September 21,
1860, before the Election of
the Mayor.

By THE REV. GEORGE A. M. VICE OF ST.
MARK'S IN LONDON.



TO THE
Right VVorshipful

The Mayor and Aldermen of
the Borough of *Leicester*.

Right Worshipful,

Here present to your Eyes
what formerly was deli-
vered to your Ears, God
grant it may make a deep impression
upon your Hearts. It is a Ser-
mon preached by Command, and was
at the preaching, favourably enter-
tained by the persons principally
F 3 concerned

The Epistle

concerned in it. To prevent the trouble of giving several Copies desired by some good Friends, (which I thought might be attended with sundry Inconveniencies) I have chosen this way of publishing it in Print, that it may be ready at hand to do God, his Church, and your selves, a further service. I must ever thankfully remember the kindness received by an unanimous vote in your Hall, at my first settlement among you; and the continuance of a fair Respect, which as I still experience, so I desire to declare it to the World. My capacity will not reach to a better acknowledgement than the offering this Token of Gratitude into your hands. God Almighty

Dedicatory.

Almighty bless it to the good end for which it was designed; that by following Davids example in serving your Generations, His Holy Name may receive due Honour, you may be Instrumental to do much good, and your Corporation (being Governed with Care and Conscience) may flourish in Peace, and Plenty, while the Sun and Moon endure. This is and shall be the fervent Prayer of

Your Humble Servant in
Christ Jesus,

Leicester Novem. 9.

1669.

Tho. Stanhope.

Deborah

Almighty God to the good and for
which it is said, that the
Lord David, example in serving
your Generations, His Holiness, Name
may we ever due to follow; you may
be instrumental to do much good
and your Corporation (being so-
cieties of the Lord and of his
and your Honors, in Peace and
Unity, while the Sun and Moon
endure. This is and shall be the fir-
est of your

Your humble servant in
Christ Jesus

For the Honorable
1666

The-Synagogue

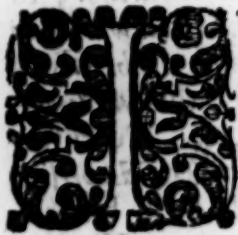


DAVIDS

Work and Rest.

Acts 13. 36.

*For David after he had served his
own Generation by the Will of God,
fell on sleep.*



IT is no new thing in Scripture to meet with *Articles of Faith* confirmed by force of *Argument*. *Rational proofes* make the deepest impression upon rational creatures. Thus *St. Paul* spends a whole Chapter in proving the *Resurrection* of our bodies, 1 Cor 15. And here great part of a *Sermon* in proving the resurrection of *Christs* body. The medium he useth is a passage of *Dauids*, which that

Davids Work and Rest.

that Propheerick Psalmist had long before sung, in his name, upon a foresight of his triumph over death, Psal. 16. 10. *Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.* Now that these words were a prediction concerning Christ, the Apostle makes out Syllogistically: one part of the Argument being implied, the other part expressed. That implied is the ground or foundation of the rest, and may thus be formed. *Either this place must be understood of David, or of Christ: But it cannot be understood of David: Therefore it must be understood of Christ.* Where the Minor being only lyable to exception, is strengthened by that which we find expressed. The two propositions are in two verses. David after he had served his own generation by the Will of God, fell on sleep, and saw corruption, in this; But he whom God raised up (meaning Christ) saw no corruption, in the next. Whence the conclusion naturally follows; *Therefore the Psalmists words of not seeing corruption must be understood not of David, but of Christ.* And thus the Text stands in its relative consideration: as it respects the business our Apostle was then managing, and the Article of faith he was then confirming. But I pass from that, to take it absolutely; as it neither looks backward nor forward, yet contains in it self those truths which may be seasonable for this occasion, for this Auditory.

For David, after he had served, &c. To entertain you with any tedious discourse of Davids person, or Criticisms upon his Name, would be ill husbandry both of your patience and my time. His Character is so exactly given by the Spirit of truth, and his life so largely written in the Scriptures of truth, that he who runs may read, and he who

who reads may understand them. I shall confine my self to what is here mentioned. After he had served *impetuous*; the Substantive whence the Verb comes properly signifies an Under-rower, *ab ierō & ipius*, *sub remige*, *qui remum in navi agit*; he that tugs at the oare in the Ship; a Work of constant and extraordinary pains. And it is commonly (if not alwayes in the New Testament) used of serving in Publick Employments: a sign that men when called to the Management of great Offices, are called to a great deal of trouble. The Mace and the Scarlet doe not more naturally bring honour and respect, than care and toile along with them. No marvel then that *honor* and *onus* sound so like, or the Hebrew *כבוד* translated honour should be derived from *כבד* which signifies to be burdensome. Men will scarce believe that King spake his thoughts, when he told the Woman applauding his happiness: *Knewest thou what cares are wrapt up in a Crown*, *ne ex luto quidem*, *thou wouldst not take it up out of the dirt*: but he that wore it, felt how heavy it sat upon him, and made both his head and shoulders to ake. That by the way. After he had served his own Generation *isla nra*, To understand this word aright, you must know that Generation is especially taken two wayes: either for the whole time one lives, the duration of a particular mans life, as Deut. 1. 35. Surely there shall none of the men of this evil Generation see that good Land, i. e. none of the Israelites at that time living and grown up. For the best Comment upon that Text is, the Execution of the Judgement according to the threatening: And we know that execution was general, none escaping but those two excepted by God himself, Caleb and Joshua. And so

Paraph.
on the
Text.

so our learned Doctor Hammond explains these Words; David having lived his space, or term of natural life: Or else it is taken for the people living together in some one Age, as Heb. 3. 10. Wherefore I was grieved with that Generation, i. e. with the Israelish people living in that Age: And thus we may understand the words of Solomon, Eccles. 1. 4. One Generation passeth away, and another Generation cometh, i. e. one body of men who have lived together, die, and another riseth up in their stead. And if we close with this sense (as very well we may doe, taking in the other also) then the Text refers to David as a publick person, and thus far it may be paraphrased on this manner. David, having whilst his term of life endured, discharged the duties incumbent upon him towards the people of his time, as a King or Magistrate. By the will of God. The omission of Prepositions in this place hath made it capable of two different readings. Either with some, David in his own Generation having served the counsel of God (*ἰδὲν γενεᾷ ὑπερτίνας τῇ τοῦ δαυὶδ γενεᾷ*) or with us, David after he had served his own Generation, by the will of God. And say this were none, there is another difficulty remaining, whether the *τῇ τοῦ δαυὶδ γενεᾷ* should be joyned with the precedent or subsequent words. The will of God is ordinarily distinguished into his voluntas occulta, and his voluntas revelata: his secret, and his revealed will: if you understand this place of the first, then it will best joyn with *ἐκουσίῳ*, thus: David having whilst he lived, carefully discharged his Magistratical office: according to the Decree of God he fell asleep. If you understand it of the second, then it will best be annexed to the *ἰδὲν γενεᾷ ὑπερτίνας*, thus: David having on this manner discharged his

his duty, according to the will of God revealed unto him, he fell on sleep, *ἐκοιμήθη*. It is ordinary to find death in Scripture expressed by sleep, for this cause, many are weak, and sickly, and many sleep, I Cor. 11. 30. And our Church-yards the usual burying-places are called *κοιμητήρια*, sleeping-rooms. The reason of it (in short) seems to be this, that as our sleeps are but for a night, from which we awake in the morning; so the resting of our bodies in the grave, is but till the morning of the great resurrection day; when the trumpet shall sound, and the dead shall be raised and we shall be changed. 1. Cor. 15. 52.

The words thus explained, do naturally divide themselves into two parts: 1. Here is David's work; after he had served his own Generation, by the will of God; 2. Here is David's rest; he fell on sleep.

1. Here is David's work: He served his own Generation by the will of God. It is but reasonable to believe, God knows best where to chuse those may do him the most service. He that employs men can tell who are fittest to be employed: so that himself pitching upon David, at the rejection of Saul, and having said, I have found David my servant, with my holy oyl have I anointed him, with whom my hand shall be established, mine Arm also shall strengthen him. Psal. 89. 20, 21. No marvell if he fulfilled all his will: if he fed his people according to the integrity of his heart, and guided them by the skilfulness of his hand. For though he be an excellent pattern in his personal, yet he is naturally remarkable in his politick capacity. Infirmit-
ties questionless he had in both, and so will all Kings and Governours, while they carry flesh and blood about with them; but those eminent qualifications

cations wherewith he was endowed, those admirable virtues which shined in his soul, the constant management of publick affairs, with piety and justice (however wanting in some particular acts) have gained him this Encomium from the Holy Spirit, that he served his own Generation by the will of God.

The work wherein we are now employed was certainly designed as a preparative to that which follows, and wherein you are most concerned. And I doubt not but the text will answer that design. We are now considering David as a Magistrate, and how as a Magistrate he served his Generation: The issue whereof (I hope) will be the shewing you that are Magistrates already, your duty; and the informing others who shall succeed you; what God and his people expect at their hands. It is needless to spend time in generals, and therefore I pass to particulars.

1. David served his own Generation, &c. by his zeal for the worship of God. The main object of his pious care was the furtherance and flourishing settlement of Gods service. The Ark that token of the Divine presence, had been taken by the Philistines at the fatall battel, wherein Elies Sons were slain; and though they were forced to send it out of their borders, by reason of the Plagues among them, yet it remained in an obscure place. But no sooner was David settled in his Kingdom than he takes order for its conduct to Jerusalem, and sets it in its place in the midst of the Tabernacle he had pitched for it, 2 Sam. 6. 17. Nor would that content him, Loth he was while himself dwelt in an house of Cedar, that the Ark of God should dwell within Curtains: and therefore he purposeth to build a Temple

2 Sam. 7.
2, 3. &c.

Temple: which though not permitted to raise, yet he provides materials to a vast quantity: and sets the ^{Chron.} Priests in their courses, appointing them their solemn ^{24. 25.} services. And indeed, if the Magistrate help not in ^{&c.} this great work, who should? He by his office is custos utriusque tabulae, both tables of the Law are committed to him, and he must be zealous for the due observance of both. Doth he deserve the Name of a God, who neglects the concerns of that God whose name he bears? Look through the stories of the Kings, and you shall still find the best of them most solicitous in this point. Witness those solemn Passovers in the times of Hezekiah and Josiah, the pulling down the brazen serpent, the idolatrous temples and groves, taking away the Priests of Baal, and the high places, effected by those two pious Princes. I with all in Authority would imitate such excellent examples. It is good to be zealously affected always in a good thing, saith the Apostle, Galat. 4. 18. And I am sure the worship of God may challenge that term upon the greatest reason. Good, as an acceptable homage to our good God; and good, as the ready way to procure good to our immortall souls. This then I desire to charge upon all in publick offices. Let those that are about you discern your vigour and activity for His service by whom you are advanced. Spare no pains in furthering it, neglect no means conducing to it. And remember that when you act for him you act for your selves, when you endeavour his glory he will be sure to enhance yours: according to his promise, 1 Sam. 2. 30. Them that honour me, I will honour; but they that despise me, shall be lightly esteemed. But Gods worship is a word of large extent, and comprehends many

many things under it: I humbly crave leave to be your remembrancer of these two.

2 Kings
17. 41.

Luke 23.
33.

1. Let no false worship be countenanced within your Jurisdiction. Let not Dagon be set so near the Ark, nor an Altar for Baal be reared by the Altar of the God of Israel. Zeal (against the rules of Grammar) begins to decline at the ablative, as well knowing that a true worship can never be advanced, till all false worships be suppressed. Whilst like the Samaritans, we fear the Lord, and worship our graven Images; we are party-per-pale, Christians and Idolaters. The first work of good Hezekiab was to throw down the high places, and to make the brazen Serpent Nebushtan, 2 Kings 18. 4. If any enquire whether this advice tends, my answer briefly shall be, Every Considerative man may easily discern that the Church of England like Christ its husband is crucified between two malefactors: The Papist on the one hand, and the Separatist on the other: both these would have their worship in contempt of and opposition to ours: which brings an Odium upon our Religion. And certainly if those who have power in their hands improve not their power to vindicate that Church whereof they are members, their account will be heavy, when the greatest must appear before one greater than they: and receive a reward according to the discharge of their places. No matter how foolish people spend their Lungs, and strain their throats to cry up liberty of conscience. It is a thing which once admitted would make our England an Amsterdam. And if arguments will not convince us, sad experience may, that nothing is more intolerable than a toleration of opinions.

2. Take care that the Lords-day be kept holy. That God

God may be worshipped it is necessary some time be set apart for his worship; and what time fitter than that which is already appointed? wherein then can Magistrates more promote Gods worship than by providing that this day be spent in it? How vigorously did Nehemiah appear in sanctifying the legal Sabbath, chiding with the Nobles of Judah, shutting the Gates in the evening, before the day declined, and not opening them till the Sabbath was ended, nay, setting his own servants to watch the gates, and not suffering the Merchants and Tradesmen to lodge within the City Nehem. 13. 17, 19, 20. I argue not for a Jewish Sabbath, but a Christian Lords-day; which had we nothing else, the argument a fortiori would engage us unto. If they under the law must set apart one day in seven to remember the great work of Creation; well may we under the Gospel to commemorate our redemption, without which creation had done us no good. And truly I am sorry there is so much reason for this advice. Men generally, forbear bodily labour, and suffer themselves to be worse employed: giving the least part of that day to him, whose due the whole of it is. It is a shame that an usurped power should bring people into better order than all the commands of lawfull Authority. It is not many years since a strict Proclamation came forth for keeping this day Holy, and frequenting Church both evening and morning. I hope you will see that so Religious a Command be observed. And forget not that the fourth Precept of the Law is directly charged upon the head of a Family (and by the same reason reacheth) the head of a Corporation. Remember that thou keep holy the Sabbath day: as if the duty were only

Omnes dies do-
minicos
cum omni
venerati-
one decre-
vimus ob-
servari, et
a servili o-
pere absti-
neri, et ut
mercatus
in eis mi-
nimè sit,
hec placi-
tum ubi al-
iquis ad
mortem vel
ad paenam
judicetur
Concil.
Mogunt.
can 37.
Vid. Zan-
chut in 4
Precept.
Exod 20.
bis, 8.

Davids Work and Rest.

his, or the omission of inferiours should be set upon the superiours score. It is (through Gods blessing) in your hand to rectifie all abuses of this nature: your Authority will force men to Church, keep them both out of Ale-houses and Idleness, when our Sermons cannot. And therefore we humbly beg your help, that God be not provoked to curse the work of our days because we despise the work of his: and blast all our diligence on the six, for our prophanation of the seventh.

2. David served his Generation and by punishing contumacious offenders. I will early destroy all the wicked of the Land, that I may cut off all wicked doers from the City of the Lord Psal. 101. 8. When the Amalekite came with the news that he had slain Saul, David slew him: 2 Sam. 1. 15. When Baanah and Rechab had killed Ishbosheth, he killed them: 2 Sam. 4. 12. yet the one was his persecutor and the other his competitor for the Kingdom. Afterwards, when Joab had smitten Abner and Amasa; (of whom (I mean Joab) it might be said as once of Origen, *ubi bene nemo melius, ubi male nemo pejus*: Where he did well no man did better; and where he did ill no man did worse) and when Shimei had cursed David, though his Reign was so troublesome that he could not take vengeance on them in his life; yet he leaves it in charge to Solomon 1 Kings 2. 5, 6, 8, 9. Punishments of such high nature possibly fall not within your compass; yet herein it is fit you imitate David, and hereby also you shall serve your Generation, in not suffering any guilty persons which come before you to glory in impunity. Pity and lenity do well become a Magistrate where they may do good; but if the fore will

will onely rankle with plaisters, it is time to apply
 tents and corrosives. The Consuls of Rome had both
 rods and axes carried before them: Rods, as ensigns
 of mercy, if the offences were less, and the offenders
 penitent; axes, as tokens of severity, if the offences
 were greater, and the offenders incorrigible. You
 know who hath said, To acquit the wicked, and to
 condemn the righteous, both of them are abomination
 to the Lord, Prov. 17. 15. Nay, let me tell you
 that a sparing those who are evil, is a discouragement,
 a wrong to those that are good. Magistratus qui de ma-
 lis penas non sumit, bonos injuriâ afficit, said old
 Pythagoras; That Magistrate who corrects not the
 faulty, injures the blameless. I adde further, it en-
 feoffes you in the same guilt with them. It is a
 known story how tart, yet how true an answer was
 made to the Judge, who expostulating with a Male-
 factor, and pleading for how many crimes he had
 been pardoned, was told, that those crimes were not
 the mans, but his, because he had forgiven him,
 and not punished him according to his deserts. And
 the best of us have sins enough of our own, that we
 need not grasp at those of others. The truth is, God
 hath directly pointed you to this duty in the Name
 he hath given you, Rom. 13. 4. He beareth not the
 sword in vain, for he is the Minister of God, a reven-
 ger to execute wrath upon him that doth evil.

*Camerarius
 us apud
 Godwin-
 num de
 Antiquit.
 Roman.*

lib. 4. cap.

*2.
 Bonum est
 cum puni-
 untur no-
 centes.*

*Quis hoc
 nisi nocens
 negabit?*

Tertul. de

spectaculis

cap

*Ex dno &
 eius dpylu*

3. David served his Generations, and by his courage
 and resolution in the wayes of God, All the difficulties
 which attended him, all the affronts he met with,
 all the afflictions through which he waded, could
 not damp his resolute spirit from retaining his integri-
 ty, or draw him from his God. Michal scoffs when
 he danceth before the Arke, and he tells her, I will

yet be more vile than thus, and will be base in mine
 own sight, 2 Sam. 6. 22. The Grandees and Princes
 thereabouts, sat and spake against him, yet did he
 meditate in Gods statutes, Psal. 119. 23. Nay, not-
 withstanding he endured some causeless persecutions,
 yet his heart stood in awe of Gods word verse 161.
 He could not be daunted with the face of the greatest:
 I will speak of thy testimonies before Kings, and will not
 be ashamed verse 46. A Lyons heart is not more re-
 quisite in a Chyrurgion than in a Magistrate, that he
 firmly and steadfastly purpose with himself, not to be
 discouraged at whatsoever happens; that nothing ter-
 rible or affright him; that neither threats nor frowns,
 neither fawnings nor flatteries withdraw him from
 God, or sink his Spirit. One would wonder what
 kind of man Joshua was that hears him so often
 charged to be courageous. Be strong, and of a good
 courage, (saith God) for unto this people shalt thou
 divide for an inheritance the Land, Josh. 1. 6. Have
 not I commanded thee? (saith God again) be strong,
 and of a good courage, be not afraid, neither be thou
 dismayed verse 9. All that thou commandest us (say the
 people) we will doe, onely be strong, and of a good
 courage verse 18. Not that he was either a Coward,
 for want of valour, or weak and flexible for want of
 resolution: but having to deal with a stubborn peo-
 ple, it was necessary to whet and set an edge upon
 his courage, for preparing him against all trials. Cer-
 tainly, there is no person in Authority, but he must
 expect to grapple with some hardship, to meet with
 some severe encounters, and perhaps when he doth
 best to hear worst: nor is there any thing to buoy him
 up, and bring him safely off, but arming himself
 beforehand, with a serious resolve that nothing shall
 be

be of force to move him out of the *ways* of God. This therefore God expects from you in order to the *serving your Generation*, that you valiantly maintain his *truth*, and when any thing comes in contest between God and Man, that you shrink not from him, nor turn to the *right hand* or to the *left*. It is not for you to swim with the stream, but to strike against it, be it never so fierce; and if you cannot beat sin down, yet at least to keep from the infection of it; to determine as Joshua did when he took his farewell of Israel: If it seem evil unto you to serve the Lord, chuse you this day whom you will serve: But as for me and my house, we will serve the Lord, Josh. 24. 15. And that leads me to the next Particular.

David served his Generation, and by an exemplary life and conversation. Which was so great a part of his service, that our English Annotators have made an especial remarke upon it: and thus give the sense of my Text, after David had lived uprightly towards God, in his appointed times he died. Indeed so exact was his walking, that all the good Kings after him are said to walk in his ways, or to doe as he did. Of Josiah we read he did that which was right in the sight of the Lord, and walked in all the ways of David his Father, 2 Kings 22. 2. and of Hezekiah, he did that which was right in the sight of the Lord, according to all that David his Father did, 2 Kings 18. 3. And the wicked Princes are said not to walk in his ways, or to do like him. So we read of Abijah, his heart was not perfect with the Lord, as the heart of David his Father, 1 Kings 15. 3. The truth is he was a man, though not without infirmities, yet of a most excellent life; therefore called the man after Gods own heart, Acts 13. 22. And the Character of him is, He did that which was right in the eyes of the Lord, and turned not aside

David's Work and Rest.

from any thing that he commanded him, all the dayes of his life, save onely in the matter of Uriah the Hittite, 1 Kings 15. 5. And truly this is an eminent part of your duty in serving your Generation: and that which will have a very great influence upon all about you. Believe it there will be many eyes upon you; some out of a good, some out of a bad intent; some out of love, some out of envy: And every slip in you will be so much the greater, as your place is higher: for he that enters upon a Publick Office, puts off the man, and puts on the Magistrate. Nor is there a likelier way to make others good than your being so. Philosophers tell us that the inferior orbes are carried about by the motion of the primum mobile. And we know the Proverb, Regis ad exemplum, &c. 'Tis true of a Borough or Town, as well as of a Kingdome, such as the Rulers are, such will the people be. We see it in the case of Israel. While Joshua and those with him, who were exemplary for piety lived, the people was pious too: Israel served the Lord all the dayes of Joshua, and all the dayes of the Elders that outlived Joshua, Joshua 24. 31. And you cannot at present imagine what a comfortable reflexion it will be hereafter, that by your good conversation, during the time of your employment, you have contributed towards the promotion of piety and holiness. In short, men advanced to more than ordinary height, most certainly prove either Stars or Comets, and either enlighten or infect our lower World. For we are most what led by practice; precepta docent, exempla trahunt; preceptis instructi us, but precedents more forcibly encline us: and as a Divine of our own expresseth it justly, though the words of the wise be as nails fast-

ned

Falls
Holy
State in
the Cha-
racter of
a good
Parent.

ned by the Masters of Assemblies, yet Examples are the Hammers to drive them in, that they may take the faster hold. You see then briefly, wherein David did, and conformably to him, wherein every good Magistrate should serve his Generation. Four things I have mentioned as points of duty, let me adde four more as grounds of encouragement to these duties; and they are these. The serving your Generation on this manner will 1. Make your life honourable: 2. It will make your memory precious: 3. It will make your people happy: And 4. It will make your death comfortable: All which you shall see exactly proved in David himself.

1. It will make your life Honourable. A Magistrate never acts with more policy for himself, than when he acts with the most piety towards God; Nor can he devise a readier way to compass his own honour, than by designing the honour of God. I appeal to the person in the Text, Psal. 89. 27. I will make him my first-born, higher than the Kings of the earth. So much more honourable than all others as the first-born is above his brethren: that the Kings and Princes about him shall stoop to him as one of a more raised dignity and renown. Nor was it only so in his time, but in Solomons too. So well was God pleased with his request for a wise and understanding heart, that he might discern between good and bad; that he grants what he had asked; and gives what he asked not: both riches and honour, so that there shall not (saith the Text) be any of the Kings like unto thee, all thy dayes, 1 Kings 3. 13. It is needless to produce more instances. Doe you your part, and be sure God will doe His. He who distributes his judgements by a *tantum* and *quantum*, distributes his rewards so too: And if you expect a greater

measure of honour, God will expect a greater measure of duty. This is the way to raise your Names, to advance your fame far above that parchment Nobility (as Charron calls it) which consists onely in purchased titles, without the supplement of virtuous actions. In a word, God will honour you, good men will honour you, and for the wicked it is no matter whether they doe or not: though should they malice, and intend mischief against you, it lies not in their power to hurt you: for when a mans wayes please the Lord, he maketh even his enemies to be at peace with him, Prov. 16. 7.

2. It will make your memory precious. Your honour shall not die when you die, but live many years, many Ages after you. I need no more particular proof of this in the case of David, than the preserving his Name, and that excellent Encomium of him conveyed in the Bible to succeeding Ages, there to continue while the World endures: that the Generations after him might see, such a man there was, such a life he led, and such a memorial he left behind him. So that methinks this Divine providence comments upon, and confirms what he wrote by Divine inspiration, Psal. 112. 6. The righteous shall be in everlasting remembrance. Nor was it happiness singly. We read that when Moses dyed, God himself took care to bury him privately, Deut. 34. 6. He buried him in a Valley in the land of Moab, over against Beth-peor; but no man knoweth of his Sepulchre unto this day. And the Rabbins give this reason of it, lest the Israelites who had so great a reverence for his memory, should have idolized his Grave, had they known where it was. Most certainly Moses his fame reached much further than his own time, by that Character

Character given him in after-ages: 'O 'Isaiaw Seru-
 d'us, &c. n'zov andp' That excellent Law-giver of the Psal. 149.
 Jews, and more than a man. And indeed, This 9.
 honour have all his Saints. If you carry your selves
 in your places with the same faithfulness as they did,
 the very remembrance of you shall be grateful to those
 that come after you; and your vertuous actions will
 preserve you longer in memory, than any Epitaph up-
 on your Grave-stones. I leave it to your own de-
 ciding, whether a commendation written in the hearts
 of men, be not much more durable than in pillars of
 marble: And who may more justly expect, or more
 rationally hope for it, than he that dischargeth a pub-
 lick trust religiously, faithfully, conscientiously?

3. This will make your people happy. (I call them
 yours, whilst under your Government) Magistrates
 actions reach further than their own persons: and
 tend extreemly either to the advantage or disad-
 vantage of the places where they live. We see it
 in the case of David: (for I sti'l keep him in mine
 eye) Whilst he lived, Israel flourished in times of
 peace, and conquered in times of war. Nay, when
 he was dead, Jerusalem fared the better for him.
 Sennacherib invades Judah some 300 years after Da-
 vids time; Abaz had provoked God to anger by his
 Idolatry, yet notwithstanding that provocation,
 God thinks of David, remembers his piety, and re-
 solves for his sake, Jerusalem should be defended:
 I will defend this City to save it, for mine own sake,
 and for my servant Davids sake; 2 Kings 19. 34.
 And truly this is but what elsewhere we learn from
 the Scripture, Prov. 28. 2. For the transgression of
 a land many are the Princes thereof, but by a man of
 understanding the state thereof shall be prolonged: it
 shall

shall be made healthfull, as health is a great means of prolonging life. And I know not well how to use a stronger Motive. What greater comfort hath the Nurse than to see the Child thrive at her breast? And what greater satisfaction to a good Governour, than to see the Town happy under his Government; nay to lay a foundation (as much as can be) to perpetuate its happiness many years after him? Pardon me if I urge this with some earnestness, out of the honour I bear to this place. May all the blessings of heaven continually rest, and the tender mercies of the most High descend upon it. May all the Inhabitants find Grace, Plenty, and Peace; and the Town flourish while the Sun and Moon endure. To which Petitions God Almighty say Amen.

4. This will make your death comfortable. Death makes no difference between Magistrate and People, between Prince and Peasant. The Mortall Sythe is Master of the Royall Scepter, and mowes down the Lillies of the Crown, as well as the Grass of the Field. Die you must, be you never so great, be you never so vertuous: only your vertue will be a good preservative against the terrors of death, and will cheer up your hearts in the deepest Agony. Cassin (I remember) compares it to the Geometricall Cube, cast it on what side you will, it always finds the life of its Basis. Whether we live or die, it affords us comfort when nothing else in the world can do it. With what Tranquillity did David go to his Fathers? When he had done his work he lies down in peace to take his rest; whereupon his death is called a falling on sleep. David after he had served his own Generation by the will of God, fell on sleep, which is the second part of the text:

* Holy

Court, in

the life of its Basis.

Theodosius.

2. *Dauids rest*: he fell on sleep. A Metaphoricall word, though very apposite and significant. Sleep is a short death, Death is a long sleep: when the earth is our bed, a winding-sheet our cloths, the great resurrection-day our morning to awake in, and the Arch-Angels Trumpet our Monitor to arise. It is a sleep for its refreshment. A nights rest recruits that strength which was spent in the days toil: and our bodies shall be raised in a far better plight than we laid them down. For this corruptible must put on incorruption, and this mortall must put on immortality 1 Cor. 15. 53. But I dare not prosecute this Paralell any further. Let me therefore entreat you as you expect comfort when all earthly Comforts forsake you; as you value Peace of Conscience at your last hour; and a pleasant passage into eternity: as you would have the King of terrors presented less dreadfull, and be ready to give up your accounts with joy: See to what I have charged as your duties. And think but with your selves how it will revive your spirits to say with the Apostle 2 Cor. 1. 12. Our rejoycing is this, the testimony of our Conscience, that in all simplicity and godly sincerity, we have had our conversation in the world. How merrily you may sing a *Nunc dimittis*, Lord now lettest thou thy Servant depart in peace, when you can appeal to God both as Christians and Magistrates with good Hexekiah, Isai. 38. 3. Remember O Lord how I have walked before thee, in truth, and with a perfect heart, and have done that which is right in thy sight. To shut up all: Remember who it is that sets you in your station, what he requires from you, that you are but Servants, and as Servants must be accountable: that a time is coming for your appearance before the great

great Tribunall, where you shall be questioned for the management of all your offices. Let these things sink into your hearts, and direct you in your actions; that doing Davids work, serving your Generations by the will of God, you may enter into Davids rest. your bodier may rest securely in the grave, and your souls enjoy that eternall rest which remains to the people of God. To which rest God of his mercy bring us all through Jesus Christ. To whom with the Father, and the Holy Ghost, be Honour, Praise, Power, Dominion, and Thanksgiving, now henceforth, and for evermore. Amen.

FINIS.

The Authors absence from London hath occasioned some mistakes, especially in the two first sheets of this Book. Such as are less material, whether mis-pointing, or mis-placing of Marginal Quotations, the Reader is desired courteously to pardon: Such as are of greater concernment be these following, which he may correct with his Pen.

PAge 7. line. 25. for $\sigma\mu\mu\alpha\tau\alpha$ read $\sigma\tau\mu\mu\alpha\tau\alpha$. p. 10. l. 11. for from r. for.
p. 11. l. 1. for Keepers r. Keepers. l. 15. r. legible. l. 32. for thy r.
they. p. 12. l. 32. for riches r. wishes. l. ult. for took r. take. p. 13. l. 26.
for preferred r. preserved. p. 15. l. 29. for gentle r. gentile. p. 18. l. 7. for
thou r. then. p. 19. l. 12. for Goals r. Gaols twice. p. 23. l. 8. for and r. not.
p. 25. l. 23. for 12. r. 122. p. 27. l. 20. marg. r. Vicars. p. 28. l. 17. for
Son r. Sun. l. 22. for $\Pi\epsilon\alpha\tau\omicron$ r. $\Pi\epsilon\alpha\tau\omicron$. l. 30. for Elion r. Ebion. p. 29.
l. 15. after totus adde mundus. p. 38. l. 3. r. release. p. 56. l. 9. for $\alpha\upsilon\delta\iota$
va r. $\alpha\upsilon\delta\iota\sigma\tau\alpha\mu$. p. 62. l. 22. for our r. your.





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ph. B. Quarrels

1897

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Dicer